

A NEW YEAR AND A NEW AGE.

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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! More LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,191.—VOL. XLIII. [Registered as] SATURDAY, JANUARY 6, 1923. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

The New Year like some mighty argosy,  
Hath passed the Gates of Dawn with flowing tide,  
Full-freighted with the lives and hopes of men.  
Through cloud and tempest it will steer its way,  
Joining the fleets of Time that all are bound  
From light through darkness to the light again,  
From dusk to day, grey seas to golden shores.

—G.

### 'THE VOICE OF THE FLYING YEARS.'

At the beginning of the year 1892, "M.A. (Oxon)," the then Editor of LIGHT, wrote:—

Still the years roll by. Before the last of them in this phase of endless life is unrolled, and we pass "to where beyond these Voices there is Peace," we seem to hear, if we do not heed, a Voice that cries:—

Hearest thou this great Voice that shakes the world  
And beats upon the faces of the dead.

(TENNYSON.)

I aim to do more than strike a key note for the coming year.

Retrospect is well: such of us as are wise have taken their backward glance. It is now time to look forward to that vision, "veiled and covered," and seek its meaning. . . . For twenty years we have contended, a small but determined band, for the reality of those things that we have seen. Strong in the conviction drawn from re-iterated evidence, we have sworn that "we saw that which we saw." We have not been shaken by contumely or ridicule. We have not disowned the riches we have gathered because base coin has been uttered. The trumpet blasts of Science have not scared us. The denunciations of the Priest, scorning his best ally, have not deterred us. It has been an uphill fight.

The year of work just closed represents our "Twenty Years After," and achievement is writ large on the record. But let "M.A. (Oxon)" speak again:—

"The Voice that beats upon the faces of the dead" triumphs all along the line, in the beating down of obstacles and in the winning of acceptance for that which has been rejected and despised. . . . We Spiritualists have our own *raison d'être*. It is ours to vindicate the great truth of the survival of the individuality after death and the communion between the two worlds.

Twenty years has immensely strengthened the assurance with which "M.A. (Oxon)" looked ahead in 1892.

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## THE PROBLEM OF HUMAN NATURE.

J. M. S., a Scottish correspondent (who offends the printers' regulation by writing on both sides of the paper) is dissatisfied with Mr. Stanley De Brath's presentation of the question of "Spiritualism and War." He disagrees, for instance, with the argument that a change in human nature is essential before the ideas of peace and fraternal love amongst mankind can hope to prevail. He writes:—

Our movement gives cogency to the spiritual interpretation of the Universe as opposed to the materialistic conception of Matter and History. If the innate selfishness of man proves the futility of attempts at placing co-operation on a national or international basis, the experiment of the renowned quaker, William Penn, during the seventeenth century amongst the Red Indians, proves that the difficulty is not insurmountable. There are no frontier armies between America and Canada because a war between them is unthinkable to the average mind.

There is something in our correspondent's plea, although we would remind him that war between Great Britain and Germany was also described as "unthinkable"—before it happened.

\* \* \* \*

## MANY WAYS, ONE END.

There is scope for almost endless argument on the subject, and indeed J. M. S. goes into the matter at considerable length. Our own feeling regarding the problem is that it is one open to many lines of attack by those who would solve it and so bring peace on earth. We think much time is wasted by controversy concerning methods by those who are all united by the common aim of promoting human brotherhood. The methods must needs be many and various—different paths leading to the same goal. Some doubtless will be better than others, but the leaders in the work will naturally select the lines most in harmony with their own thinking. We can see room for them all, even for that latest product of the ages the man of commercial mind who denounces war not because it is devilish but because it "doesn't pay." We doubt not indeed that a good deal of the improvement of our social state will come about from the growing perception that all forms of iniquity are unprofitable, being wasteful of money as well as of life and happiness.

## An Invocation.

O Father God, give us the desire and power to do Thy will. Lighten our darkness that we may lead aright the blind and erring. Show us how to heal, as with the balm of Gilead, the wounded, sorrowing souls and deliver us from pride, envy, and selfishness. Help us to discover the jewel of Thy divine Love amid the dust and din of sin and conflict. "Abide with us, for the day is far spent," and grant us (beneath the shadow of Thy protecting wing) "the peace that passeth all understanding," that strengthened and refreshed we may rise from dreams of the transient and sordid to the glorious reality of the brightness and unspeakable joy of the Eternal, and to Thee be all the glory.—Amen.

## A NEW YEAR AND A NEW AGE. THE COSMIC PROGRAMME.

By W. BUIST PICKEN.

Incidentally used as it was in a recent contribution to *LIGHT*, little responsibility for the phrase fell upon its author; but raised to the eminence of a title its significance weighs upon him heavily. A programme has usually a definite beginning and end, inclusive of infinitely little: what sort of cosmic programme is here contemplated? One within the radius of Neptune or of Arcturus, or of some other star far beyond these? Nebula after nebula might be glanced at for a beginning that would be immeasurably far from the beginning, and with never any sign of an end. In brief, the cosmic programme has neither beginning nor end: finite mind cannot in its ordinary state even attempt to envisage it. This is not to say that there is no supernormal state, sometimes actually attained upon the earth, wherein the cosmic programme is amazingly open to the human mind. But here a variety of thinkers are ready to interject the pointed question: Is there any such programme at all?

The answer is not difficult, although one may be unable to indicate it in a few words. On the principle that an unknown circle can be correctly drawn from a segment of it, the reality of a cosmic programme, or scheme of progression, may be properly inferred from a very small part of it. Take the case of our own little planet, when it was in the gaseous state slowly consolidating into a mineral world, something seemingly quite different; then gradually adding to the mineral base the wonders of a vegetable world, a progression unthinkable to any mind without actual experience of vegetable formation: following those programme-progressions comes the world of animals, a still greater advance, more astounding than all that preceded it; finally the world of humanity, integrating all forms of motion below it, wonderful beyond expression, the supreme glory of the earth, unimaginable by any creature below man in the hierarchies of creation. Five movements in a cosmic symphony, forever demonstrating the working Principle of Progress in the Universe, a perpetual publication of a part of the Cosmic Programme. This demonstration effected by mind in the ordinary state to mind in the same state could be amplified extensively, and with ease; but as methodological thinkers may do his for themselves, whilst few are able to suggest anything of what can be accomplished in supernormal states that are more fruitful of truth than the ordinary state, something indicative of their potentialities should now be produced.

### THE NORMAL SUPERNORMAL.

This heading is not an attempt at paradox. It is meant to exclude from the supernormal the mere abnormal; to indicate the normal one cosmic degree higher than our ordinary state. An exposition of this higher normal would require many more pages of *LIGHT* than its editor could allow: a typical illustration of it may here be possible. The one following is strictly true.

An exceptionally uneducated youth, about twenty-one years of age, honourable, intensely truth-loving, as an honoured guest accompanied his friends to church one Sunday. Several years later he told how "the solemn minister began his solemn discourse to a solemn congregation," but without interesting him until nearly the end of the sermon, when the preacher exclaimed: "Who thinks of man's redemption? Who can tell when Jehovah's words were first delivered to erring nations?"

The uneducated youth's attention was at once fixed: "I should like," he mused, "to see the very first form of religious belief, and what sort of people they were who believed the first theology." Thereupon, as by magical ministry of fabled genii, a faint light appeared before him, "causing the altar, the pulpit, the minister and the church, to melt, and fade, and vanish away;" whilst he sat still by his friends who supposed him to be in the full enjoyment of an illicit nap. This is not fable, nor fiction of any sort, but sober truth and psychic reality. His consciousness had without effort been transposed to a psychological state, one cosmic degree higher than when he entered the church: "What was the first theology?" he mentally inquired, with the pure clairvoyance of his exalted state to serve him in the answer. Penetrating the variegated past, away back to the primeval condition of humanity, he found that this was Savagism, its theology Fetichism; then taking the evolutionary course of things he saw that Barbarism was the second stage, its theology Polytheism; next Patriarchalism and Pantheism. Fixing those stages of progress in memory, the young seer turned to the present, called Civilism, its theology Dualism. (The period of this clairvoyance was about the middle of the nineteenth century.) Desirous of

knowing what the immediate evolutionary development would be, he looked a little way into the future of the human race and beheld the next stage to be Republicanism—as defined in the recent article, "Evolutionary Forms of Government" (*LIGHT*, December 2nd, 1922)—its theology Monotheism. This predictive knowledge was acquired by virtue of the fixity of the Principles of Nature—of what may roughly be called the operative absolutism of those Principles.

The grandeur of this view of Past, Present and Future made the seer "shiver with delight," and led him to look into many departments of history. His penetrations were voluntary and profound. "Now," said he inwardly, "let me first look at the complexion of the races in the different *Social States*, then at their Architecture, then at their Commerce," Language, Science, and so forth; "each in its order, until I get a history of the whole past: from the immutable laws that regulate human existence let me read the wondrous scroll of Destiny." He "laboured upon the dead past, the living present, and the unborn future," and "actually elaborated and focalised a chart of history and prophecy," which at the time seemed to him, owing to his large and projective organ of individuality, to be literally "painted in the air." He adds this instructive observation: "I am positive that it was the systematic action of my own intuitions and clairvoyant discernment." The advanced student of psychology has here type-problems to consider, with the key to them. The extraordinary vision in itself occupied not more than twenty minutes. On the following day it was carefully transcribed, without reference to any historical work, or even to a dictionary.

The Chart is "based upon an intuitive (or self-evident) theory of the Divine Mind, the Structure of the Universe, and the Elements of the Human Mind." Two philosophical "formulas" of ineffable significance precede the Chart, which is slightly re-arranged to suit the pages of *LIGHT*, but is word for word as in the original. Let the reader note that Human History is here divided into Five Ages. The first is:—

**SAVAGISM**, the infancy of the race; an age of wildness, penury, spoliation, servitude, ignorance, and selfishness. Its anthropological *Development* was the negro—black, the colour of the first types of men, which were very imperfect, and confined to Africa.

**ARCHITECTURE** was *Cavernism*—huts, caverns, excavations, tents, cabins, etc., etc.; the rudest and simplest dwellings and structures.

**COMMERCE**: *nundimental*—collection of hunting, fishing, and wearing materials, at fixed times and places for purposes of trade.

**LANGUAGE**: *automatic*—configuration of countenance, gesticulation, simple expression, discordant and ambiguous speech.

**SCIENCE**: *simplism*—perceptive, observation of surrounding things, superficial application, uses scarcely known.

**PHILOSOPHY**: *material*—imaginary causes, fantastic origins, gigantic gods, wild speculations on cosmogony, etc.

**THEOLOGY**: *fetichism*—first phase of idolatry, worship of exterior objects in Nature, images, chieftains, etc., adoration.

**GOVERNMENT**: *nulli-autonimism*—individual isolation; invasion, local and temporary power; force, torture; distributive justice unknown.

**AUTHORITY**: desire and fear—impulse, inclination; the imaginary will of idols; fire, light; superstitions and impressions.

**ART**: lifeless—simple outline; rude and grotesque figures with parts disproportionate and incoherent; colourless, lifeless.

**MUSIC**: *discordant*—confused, incoherent, clamorous, sonorous, discordant; horns, gongs, drums, etc., mere noise.

**POETRY**: *perception*—external, wild, startling; abounding with huge and stupendous fancies—subjects: genii, hunting, war, etc.

**AMUSEMENTS**: *sensual*—in a state of nudity; physical, lascivious, great animality; hunting, fishing and muscular exploits.

**IDIOM**: ancient Indian, Chinese, Persian, Slavonic, Celtic, and Gothic; Sanscrit most prominent.

**KINGDOM**: *Babylonian*—includes the savage and barbarian ages, developing the monarchical system represented in the Babylonian.

### II.

**BARBARISM**: an age of cupidity, superstition, dogmatism, war, rapine, and the brutal subjugation of females.

**DEVELOPMENT**, *Aborig-American*; colour *Red*—migrated,

previously to the formation of the Pacific Ocean, into the north of South America.

**ARCHITECTURE:** *pyramidalism*—sacred piles, altars, and monuments. Examples of this stage of architecture in Upper Egypt.

**COMMERCE:** *demi-personal*—exchange of metals, implements of war, animals, and other articles for women.

**LANGUAGE:** *hieroglyphical*—representations on stones, trees, and plates; significant figures, simple letters and sounds.

**SCIENCE:** *alchemy*—superstitious deductions, metalmania, magic, divination, demonology, astrology.

**PHILOSOPHY:** *analytical*—broken inquiry, imaginary researches, invisible arbitrators, speculations on the formation of the earth.

**THEOLOGY:** *polytheism*—invisible deities with diverse attributes; rites, ceremonies, sacrifices, fasts, feasts, etc.; expiation.

**GOVERNMENT:** *Anarchism*—confusion, perversity, instability; artificial standards; enslaving of the weak and conquered; family orders.

**AUTHORITY:** *strength and mystery*—power, arbitrary will of chieftains; sorcery, soothsaying, oracles, demons, imaginary divinities.

**ART:** *simple imitation*—rude and imperfect imitation; colour deep, coarse, unshaded, and non-effective; statuary rough and uncouth.

**MUSIC:** *exciting*—intensely vociferous; simultaneous sounds; imperfect rules and time; approximation to order.

**POETRY:** *eroticism*—Erato-inspired, lyric, eccentric, bold, diffusive—subjects: gods, heroes, warriors, battles, etc.

**AMUSEMENTS:** *mytho-tragical*—representations of mythical scenes with tragical terminations; marvellous, exciting.

**IDIOM:** *Greek*—a pure language formed from the materials of the primitive languages, mainly of the Sanscrit.

**KINGDOM:** *Medo-Persian*—glides from the first into a new reign; the Zoroastrian era; Medes and Persians hold the sway.

### III.

**PATRIARCHISM:** An age of despotism, arrogance, perfidy, pride, oppression, physical prowess, and deification.

**DEVELOPMENT:** *Malay-Mongolian*: yellow (transition). Located in eastern Asia, and extending to the isles of the South Pacific Ocean.

**ARCHITECTURE:** *palatialism*—palaces, towers, sacred edifices, temples and sanctuaries. Of sacred structures, the Pantheon is an example.

**COMMERCE:** *duplism*—converting wealth into idols; tithe-paying appropriations for sacrifices and to kingly ambition.

**LANGUAGE:** *symbolical*—allegorical structures, typified ideas, significant carvings, sculpture, statuary and idols.

**SCIENCE:** *transition*—chimeras, supernaturalism, chronology, much of the imaginary but little of the practical.

**PHILOSOPHY:** *transition*—experience, data, *a priori*, classification of elements, geometry, dialectic subtleties, metaphysics.

**THEOLOGY:** *pantheism*—resolution of matter into spirit; supposition that all things are God; superstition, fanaticism.

**GOVERNMENT:** *hierarchism*—voluntary choice of chieftains and rules; successful warriors become monarchs; the weak oppressed.

**AUTHORITY:** *position and title*—prophets, kings, nobles, priests; arbitrary and irrevocable laws based upon selfishness and superstition.

**ART:** bold, rugged, and attractive; due regard to symmetry and proportions; colour simple but effective.

**MUSIC:** *melodious*—periodical beats; invention, variety, melody; orphic strains, chants, praises; harps, flutes, etc.

**POETRY:** *transition*—cantos to God, mythological, tragical, amorous, epic, sublime, nervous, and instructive.

**AMUSEMENTS:** *gladio-gymnastic*—cruel, destructive, gladiatorial; games, such as running, wrestling, etc. Olympic games.

**IDIOM:** *Hebrew*—the sacred languages of the Egyptians and Jews—the Bible idiom, and other dialects from the parent stock.

**KINGDOM:** *Greco-Roman*—kingdoms following Alexander the Great, the era being one of carnage, hostility and wealth.

### IV.

**CIVILISM:** An age of autocracy, aristocracy, feudalism, democracy, and civilisation. Aspiration for freedom.

**DEVELOPMENT:** *Caucasian*—White. Extended from India into North Africa and into Europe; hence called “Indo-Europeans.”

**ARCHITECTURE:** *domesticism*—mansions and cottages; buildings less for purposes of defence—more for convenience and utility.

**COMMERCE:** *demi-national*—restrictions, tariffs, antagonism of capital and labour, and of general interests and productions.

**LANGUAGE:** *alphabetical*—conventional signs, letters, words, conjugations, inflections, syntax—grammar.

**SCIENCE:** *practico-inductive*, knowledge of uses, general practical application, e.g., in inventions, navigation, etc.

**PHILOSOPHY:** *synthetical*—development of physical systems, doctrines of chance, fatalism, freedom of the will, astronomy, geology.

**THEOLOGY:** *dualism*—antagonistic deities, good God or evil God (or devil), Church, Pope, Bible, clergy; sectarianism and prejudice.

**GOVERNMENT:** *feudalism*—hereditary aristocracy; serfdom, allegiance, exclusive elective franchise; monarchy, democracy.

**AUTHORITY:** *doctrine and wealth*—Church, Pope, Bible; established articles of faith; hereditary opulence and grandeur; wealth.

**ART:** colour less effective greater regard to exactness in delineation; delicate tenderness.

**MUSIC:** sacred, solemn, martial, penetrating, sentimental, eolian; perfect time, order, and harmony.

**POETRY:** embodying mythology, theology, science, philosophy; didactic, descriptive, sacred, effeminate.

**AMUSEMENTS:** *melo-dramatic*—representations of historical events and of human passions, foibles, etc.; musical and instructive.

**IDIOM:** *Latin*—Latin, German, Italian, Spanish, French, English, Swedish, Danish, and other languages now in use.

**KINGDOM:** *European*—the Roman Empire and subsequent European monarchies, now nearly closed.

### V.

**REPUBLICANISM:** This will be an age of general industry, female elevation, peace, light, and . . . . **UNITY.**

**DEVELOPMENT:** *Anglo-American*—*concrete*. Combination of various Europeans in America; the highest specimens of mankind; others in . . . . **UNITY.**

**ARCHITECTURE:** *edificialism*—will combine the vastness, grandeur, utility, simplicity, and beauty of all previous ages . . . . a **UNITY.**

**COMMERCE:** *reciprocal*—international communication, free trade, universal reciprocity of exchanges . . . . **UNITY.**

**LANGUAGE:** *axiomatical*—natural grammar, clear rules, spontaneous and unequivocal expression, interior sense . . . . **UNITY.**

**SCIENCE:** *compound*—science the subject of primary education, applied to all departments; knowledge systematised . . . . **UNITY.**

**PHILOSOPHY:** *spiritual*—knowledge of causes, relations, degrees; definiteness, method, interior investigation, all in . . . . **UNITY.**

**THEOLOGY:** *monotheism*—no arbitrary deities, ONE cause, ONE Father, ONE destiny, ONE family, ONE purpose. . . . **UNITY.**

**GOVERNMENT:** *general consent*—qualification, attraction (equitable and) natural legislation, distributive justice . . . . **UNITY.**

**ART:** *Nature and Reason*—interpretation of Nature; native truth; intuition, reason, wisdom and righteousness . . . . **UNITY.**

**Art:** *living*—soft, lively colour; graceful, sentimental spirituality; profoundly effective; influence pure and refining . . . . **UNITY.**

**MUSIC:** *harmonious*—symphonious, euphonious, lofty, delicate, expressive; exquisite order and time . . . . **UNITY.**

**POETRY:** *intuitivism*—instructive, elevating, refining; the vehicle of truth, and the promoter of peace, progress, and . . . . **UNITY.**

**AMUSEMENTS:** *intellectual*—useful, educational, spiritual; embracing science, art, music, poetry, and truth . . . . **UNITY.**

**IDIOM:** *English*—the English perfected, being a compound of other languages; a general and final . . . . **UNITY.**

**KINGDOM:** *American*—a general Republic, the stepping-stone to Freedom, Association, Justice, Accord, and . . . . **UNITY.**

The primary purpose of this article is to show, at a highly critical point of world-history, that the Cosmic Programme is not a speculation, nor a dream, but an adamantine reality. As the author of the Chart wrote, immediately after submitting it to the world more than half a century ago: “There is nothing more positively certain than that the HARMONIAL AGB will eventually dawn upon this rudimental world. Study the fundamental principles that stream unchangeably through and control all existence; for they, far more than I, will utterly convince your understanding and gladden your deepest heart.”

It is beautifully true: the most potent powers in effecting a stable conviction of the truth-loving mind are the impersonal Principles of Nature. ‘What is true of the Individual is equally true of the Race,’ he continues; ‘for illustration: the first Age—the Savagism—is *infancy*; the second Age—Barbarism—is *adolescence*; the third Age—Patriarchalism—is *virility*; the fourth Age—Civilism—is *manhood*; the fifth Age—Republicanism—is *maturity*; or, ripening of the preceding ages into a state of comparative Wisdom and Harmony. Meanwhile, you will bear in mind that, as there are infancy and old age in the same family at the same time, so are there savagism and harmonialism in the same age and in the same nation. And again, you will observe that, as extremes meet by the linking of maturity with childhood, so will the highest harmony of the race touch the lowest discord. Now, in the twenty minutes’ vision of which the foregoing Chart is but an abstract, I beheld the certainty of a period of Peace and

Happiness. Not that all nations and all lands will be simultaneously harmonised and perfected, but that the best portion of the race and the purest soil of the earth will unfold the Kingdom of Heaven."

UNITY is the final word in all the sections descriptive of the Fifth Age, which we are just entering; and the correspondence between it in the Chart and its action all over the earth is discoverable through the turmoil of transition. "Unity" is the name of the Era of Harmony. "Unity" includes the full growth and harmonious action of every passion, desire or love. "Unity" is the ultimate of God's design and of Nature's desire. Therefore, when accomplished, "Unity" will be the harmony of Man with himself, with his neighbours, with the universe—or, with Father-God and Mother-Nature."

The secondary purpose of this contribution towards right understanding of the higher Spiritualism is to illustrate transcendental psychology by demonstration of its incredibly exalted function of natural faculties.

In the ordinary state of mind the author of the Chart knew simply nothing of history in any of its sixteen aspects here described. This, as a positive fact, the present writer has proved by adequate investigation, which several issues of LIGHT exclusively devoted to it could not compass. The interior exercise of not more than twenty minutes' duration is one of the triumphs of a psychological state one cosmic degree higher than the ordinary terrestrial one.

## THE PHILOSOPHY OF HISTORY.

By C. V. W. TARR.

I suppose no philosophy of History has ever been written which started out from the central principles of human survival of bodily death, of the immortality of the soul, and of the conscious and unconscious communion of mortals and immortals. Yet if the spiritualistic estimate of human personality is a true one, if the phenomena of the supernormal, in its main divisions of the mental and physical, have been rightly interpreted, the biography of a human being is a far deeper thing than most biographers recognise, and therefore, by inevitable logic, the history of human society is also a far deeper thing than most historians have ever understood. Clearly, a spiritualistic view of human psychology, a view based not only on contemporary psychical phenomena and experiments, but upon historic and prehistoric human experience, must also condition our view of social psychology; in short, of human evolution in general. For if we stand in the modern world as the protagonists of a living spiritual faith, of a belief in spiritual guidance and inspiration, of divine angelic interference in human affairs, and of the ultimately pre-determined spiritual destiny of mankind, we also stand for the tremendous fact that, undetectable though it may be to most men, unrecognised by professional historians and biographers, there has materialised in history, become objective, if you will, the ideas, the thoughts, the living influences of mankind's unseen helpers. Nor does this mean that men are the sports of spirits, the playthings of the gods, or the automata of a spiritual world. It means simply that we enlarge our view of the extent and nature of human society; we include the angels; we recognise an arisen humanity concerned in our progress on this terrestrial globe, and whose relationships with us are as real, yea, far more real, than our relationships with mortal men, because our relationships to them are determined by a Spiritual Law and not by the Temporal Law of this world.

The history of mankind is ultimately the history of the development of the human spirit. But this is no vague, transcendental statement. For us it must mean that the Spirit of Man is immortal, and that the settings of material civilisations, like the settings of a plot in literature, or the drama, are necessary to the outworking of a purpose. And it may only too easily seem to us, blinded by the mists arising from contemporary historical circumstances, that the Spirit of Man is the great actor in the Supreme Tragedy of World-Life. If we do not hold fast to a spiritual interpretation of the Universe, if we waver even to the smallest degree as to the true meaning of the evidences of historical, and contemporary mediumship, then most assuredly the words of Lucretius will seem to be the true but infinitely poignant expression of the human heart:-

So death is nothing to us and matters nothing to us, since we have proved that the soul is not immortal. And as in time past we felt no ill, when the Phoenicians were pouring in to battle on every front, when the world rocked with the shock and tumult of war, and shivered from centre to firmament, when all mankind on sea and land must fall under the victor's empire and victory was in doubt, so, when we have ceased to be, when body and soul, whose union is our being, have been parted, then nothing can touch us—we shall not be—and nothing can make us feel, no, not if earth is confounded with sea, and sea with heaven.\*

But if we let the dazzling light of the spiritual universe fall upon the pages of history, which men have made so often a musty, lifeless record of the shifting periods of

\* Translated by Arnold Toynbee.

human society, how miraculous is the result! Let us see what the revelations of the existence of the unseen universe, of incarnate human existence, mean to the philosophical student of evolution and of history. If it is shown to us moderns, beyond a shadow of a doubt, that every individual has a spiritual environment, that spiritual personalities who once lived on earth are concerned especially with our moral and spiritual development, and that, according to the best communications, the orders of human development in the spiritual world ascend in ever-increasing glory and power, then it is no longer possible to view human society as a "Jungle," subject to "the law of the Jungle," and with no prospect of ultimate perfectibility. And if this is true of contemporary human society, it must also be true of the whole history of mankind. It is no poetic metaphor but sober truth that mankind is in the keeping of the Gods, and some who believe that man in his infancy on this planet was ministered to, guided and taught by teachers from the spiritual world, are, perhaps, nearer the truth than is generally admitted. As Science itself reveals the physical universe in the making, yet, by reason of the limitations of our mortal senses, revealed only in part, so with the history of man. Do we not know that the material phenomena of nature are determined by and related to invisible realities? And so with human society. Its history is known and understood only in part, its visible and, so to speak, measurable phenomena are determined by and related to the invisible realities of the Spirit. But we mean something more than the Spirit of Man individually and collectively. We mean also the scientifically demonstrated and rationally conceived existence of the spirit-world and the personalities of the so-called dead.

If, then, a view of history in the light of philosophical Spiritualism means to us that the current of human thought, religious, philosophical, scientific, political, has been mingled with the thought of the spirit-world, and that therefore human institutions and all the great civilisations indeed, have been partly determined by the influence of the so-called dead, we introduce a new dynamic into the study of History. Not only is it possible to explain on rational grounds the fact of human progressiveness itself, the reiteration of the great principles of Universal Religion and Morals and the general prevalence and persistence of the belief in human survival, but to see Eternal Hope shining like a star, more beautiful than the moon, in the sky of human life.

## "THE CASE FOR SPIRIT PHOTOGRAPHY."

A PROBLEM FOR PSYCHIC SCIENCE.

We were talking recently to a professional photographer who has some forty years' knowledge of Spiritualism and its phenomena, and an even longer experience in photography. He had not a very close acquaintance with psychic photography except through its literature, and although he admitted that he was disposed to acknowledge its reality, he felt that he was unable to gain a clear grasp of the matter. There was about it, he said, a baffling element, something that seemed to defy analysis: "There is nothing to take hold of in the way of a working principle."

This we have found by experience to be the attitude of other persons, who were "put off" the subject by the amount of freakish and inexplicable happenings not to be explained by trickery, and yet not exactly consistent with the idea of intelligent co-operation "on the other side."

We are very glad for the sake of these persons that Sir Arthur Conan Doyle's book,\* of which we have already given a preliminary notice, has now appeared. It will clear the air, if only by showing that the leading investigators are thoroughly aware of these problems, but are very wisely concentrating attention on those examples which furnish clear proof and direct evidence of spirit action in the shape of fully recognised likenesses of "dead" persons, obtained not only under test conditions but sometimes with the corroborative evidence gained through psychic messages concerning the supernormal portraits which would appear or which had appeared. We have given several examples of these cases in LIGHT, and there is a remarkable collection of instances in the book.

On page 51 of the book we find Sir Arthur saying:-

Of its methods and curious, almost inconceivable and most freakish manifestations, we have collected a mass of material; and have even cleared a few permanent pathways among the jungle.

For our own part, we have come upon instances in which some automatic mental action of the medium, or possibly the sitter, has probably played a part. The late Sir William Vavasour, who investigated psychic phenomena scientifically, told us some years ago of a curious case. He had been looking with great interest at the portrait of an old divine—a steel plate engraving in a book of sermons. When, later, he was experimenting with a photographic medium, there appeared on the plate beside his own portrait an apparent reproduction of the engraving of the old-

(Continued at foot of next page.)

## THE REALITY OF THE DIRECT VOICE.

By R. H. SAUNDERS.

Perhaps the Editor of LIGHT will permit this subject to be pursued a little further, as it appeals to many more than C. E. B. (Col.), whose pious wish that the discussion may proceed without heat or prejudice, I share.

C. E. B. cannot conceive how I can write in the dark when sitting with Mrs. Cooper, unless "with my toes" (I forgive this mild sarcasm).

There are only two mediums with whom I've sat who require joining of hands, and even here there is no need to break the circle if one desires to make notes. If the wrist is held by the next sitter, the forces circulate just as surely, and the hand is free to some extent to write. I have always been the last in the circle, with the left hand free to wind up the musical box, but as the box only needs attention occasionally, one can use a notebook and jot down messages with the right hand. Naturally, one cannot write so freely even with this simple restriction as when hands are unencumbered. Mrs. Roberts Johnson and Mrs. Wriedt do not require joining of hands, and to those who attend these sittings, and wish to take notes, I would advise procuring a 4to. writing pad. The little notebooks I've seen used by some sitters are not of much use. With such a pad as I've mentioned one can obviate the tendency to write one line over another by holding the thumb of the left hand at the edge of the paper, and dropping it an inch or so for each line. The right hand can feel the thumb and commence a fresh line. Paper is cheap enough (6d. or so per pad), and even if a whole page is used to record a few words, it's better than risking muddling the lines. A knowledge of shorthand characters is not at all necessary. Forty per cent. of the words can be abbreviated, and abbreviated longhand can be used by anyone.

My records give the proceedings in proper sequence, questions and answers. Indeed, without noting both, the intelligibility and evidential value are affected, and these records are at the disposal of any genuinely interested investigator. I dare not send them to LIGHT. Two, or three would occupy an entire issue.

My experience is entirely opposed to C. E. B.'s, when he states that "much information is given away at the sittings." On the contrary, by far the bulk of the time at a general sitting is wasted by sitters who adopt oyster tactics, leaving the spirits without the slightest help. These sitters forget that spirits, like humans, resent this doubtful attitude. A little sympathy is a powerful lever (quite compatible with every faculty alert to detect imposture) and goes a long way in obtaining messages.

I take strong exception to a statement in C. E. B.'s article in which he says, "One observes the same limitations, inaccuracies, want of precision and apparent difficulties in both (i.e., Trance Mediumship and Direct Voice). In the Direct Voice, when once fully established, you get definite and distinct answers to any question. There is neither hesitation nor wobbling. You get information as far as the knowledge and experience of the spirits go. At a recent sitting, David Duguid (who crossed over some sixteen years ago), was asked about Reincarnation. He said: 'I can only say I dinna ken if there is sic a thing, but I wouldna precisely say there is na. I only ken the deeds of our past follow us here.'" All the spirits emphatically tell us the two psychic gifts are as far as the poles apart, and thousands of sitters who have experienced Mrs. Wriedt's and Mrs. Johnson's mediumship will support this claim.

The full absurdity of C. E. B.'s "possible" theory, that the medium unconsciously directly produces the voices is shown at nearly half the sittings when two or more spirits speak to different sitters at the same instant, and C. E. B. says "considerable testimony" to this fact is on record. If "considerable testimony" means thousands of sitters having heard this, then it is so.

(Continued from previous page.)

time clergyman. (The medium knew nothing of the matter.) It might have been the result of spirit-action, but it seemed to us more probably the effect of some subconscious action of the mind of the sitter.

In any case, Sir Arthur Conan Doyle's book is an invaluable contribution to the science of the subject, and we fully agree with one of the statements made, viz., that "the evidence for the truth of psychic photography is overwhelming." For ourselves we can add the argument *a fortiori*, knowing persons who have obtained authentic results in their own homes without the aid of those professional mediums so loudly abused by sceptics possessing only the most superficial knowledge of the question on which they pronounce so positively.

We have sometimes thought that far too much attention is paid to vapourings of these persons, who merely darken counsel by words without knowledge, and hamper the efforts of serious students of the subject. But it is perhaps as well that they should learn that there are those who will not witness the baiting of mediums without strong protest, and that the process of threshing out a matter of this kind may have very disconcerting results for the aggressors.

"There is a theory," C. E. B. says, "that the function of the medium is to supply substance out of which a larynx is materialised." This is no theory but a statement by those who should know, the spirits themselves. And not only the larynx and vocal chords, but every organ possessed by the spirit when on earth. Why I've heard a spirit apologise for his defective enunciation. He said, "I expect it's my teeth—wait a moment." There was a slight pause as though he were adjusting his teeth. Then, "There! is that better?"

C. E. B. wants to "see the wheels go round." If he believes only what he sees he must rule out all the wonders of electricity. You cannot see the force, only its results: so with the Direct Voice, if you cannot see the magnetism, or power, you can follow its results, and these results have convinced untold thousands of the reality of personal survival.

What in the name of reason will satisfy some people? Katie King was measured, weighed and her lungs tested, all in the presence of her medium, with able investigators noting the facts. Yet there are doubters. Dr. Crawford was not satisfied with one experiment, he requested the spirits to repeat it some twelve to twenty times, until I should have thought they were tired of obliging him. Yet, again, there are doubters. Mrs. Wriedt and Mrs. Johnson gave sittings at one time in the light. Mrs. Wriedt, in broad daylight, would hand the trumpet to a visitor, and then pursue her occupation, reading, writing, or needle-work, whilst the visitor spoke with his friends, yards away from the medium. Again doubts! These mediums have earned emancipation from restrictive and humiliating conditions by many years of work, tested hundreds of times, and before blaming mediums for desiring conditions which they feel will produce best results, it must be remembered that their guides have something to say. They resent these fettering conditions, and are not always willing to oblige scientists, because they know that phenomena are jeopardised unless their medium be comfortable. It has long been found these delicate forces operate better when light is excluded.

Scientists are looking to be able to pin down these subtle essences of psychic phenomena, like a butterfly on a cork. You cannot divert the gift from the person possessing it, and the scalpel has yet to be found which can dissect the attribute, mystical adjunct as it is, of this magnetic power.

It is a common thing at séances for one or more sitters to see the spirits, and describe them, better even than the medium. Mr. Vout Peters was sitting with Mrs. Wriedt once, and described a spirit opposite a sitter. The spirit came over to Mr. Peters and thanked him for the flattering description, and Mr. Peters said, "But what's the matter with your leg?" "Now that's curious," said the spirit, "but before I passed over it troubled me. I suppose I thought of it." The sitter confirmed the fact that the leg had caused the spirit great trouble.

The materialisations I saw could have been seen by anyone making the appointment with the British College of Psychic Science. Some forty people at the various sittings I attended, witnessed the phenomena, and I have conversed with many who not only saw but recognised the forms. I haven't the shadow of a doubt but that some I saw were those I thought they were.

I quite agree with C. E. B. when he says: "It is absolutely essential to a scientific and critical examination of the phenomena to begin by showing that certain methods are not the ones used," and when it is fully grasped that Mrs. Wriedt, Mrs. Johnson, and Mrs. Cooper, for example, have nothing to do with the phenomena beyond placing their gifts at the public's disposal, then progress would be made. But when at the back of the mind of investigators there is the idea of the medium "unconsciously" directly producing voices, this very attitude prevents the best results being obtained.

## THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

"Lieut.-Col." writes:—

The reply of the Council of the Society for Psychical Research, with its glaring omission of important points and its unpleasant implications, is, to put it mildly, very unsatisfactory, and leaves a nasty taste in the mouth as if it were the intention to find Hope guilty at any cost and on any evidence. The "tu quoque" method invites the reply that it is not known why the wrappers were left with Mr. McKenzie without mutual examination if an escape from the evidence that they had been previously tampered with was desired.

As a reader who had retained an open mind, and who desired only the truth, this letter has given the impression that Hope is not to have the benefit of any doubt, and while I would acquit Messrs. Dingwall and Price of any intentional unfairness on their part, and only blame them for a lax test, I have not the same feeling towards the letter, and my sympathies are now with Hope who is not allowed the benefit of evidence which tends in his favour, only evidence which is apparently damning being accepted.

## VILLAGE WITCHCRAFT.

A belief in the power of the Evil Eye still lingers among village folk. I have met with it in the cottage of a woman who had many stories to tell of its malefic mystery. She, by her own account, had experience of its influence. Years ago her brother had been engaged to be married. The mother of the girl to whom he was engaged was "one who could cast spells on folk." His family persuaded him to break his promise. Then strange things happened. Their horses were steaming in the stable in the early morning with their tails tied up. A cow was found fixed to the ground with her horns stuck in the mud. Gradually the small farm sank under complications. The brother who had been engaged to be married, and her only sister, "a handsome girl, died, and I myself," Mrs. Stone would say, "I myself have led, ever after, an unhappy life wi'out complaint."

There was a woman then living in the village who, she believed, had this power of evil eye. People would go to her "with as much as a gold piece in their hands to pay out an enemy." This she called "buying a spite of her." Mrs. Stone would speak of a young man, whose story, as told by her, was worth hearing. "Yes, he were 'witched. Everything went ill wi' he; and he could turn his hand to nothen but it come to misfortune. At last it were difficult for him to get work. One farmer had took his services a little time ago, but that was no use agen, jes' the same. He did set him to plough some land that were outlying to the village, and as the day wore on it come to the farmer's ears that su'thing were amiss. So he went hisself to see how the man worked, and when he come there he see two long furrows ploughed, the rest o' the field were as it had been in the morning. In the falling light he could just see the end o' the second furrow; and there were the two horses sure enough harnessed to the plough. But they was quite still, their noses a'most drooping to the ground, and far out along o' the rough grass he see'd the man aturning and atwisting round and round. He'd been ploughing, right enough," she would add, "and wanted to ha' gone on, for he'd been looking for work, poor man. But there—one o' the moods come on 'im; and he must dance to his own music."

She had the greatest contempt for the State Church and its management of charities, and, being a freeholder, held independent views. Her belief in the unseen world was very strong. She had once had a dispute about some property with a sister-in-law, then living on Church rates; in getting out of bed in the morning she was flung down on the floor, and this was repeated three times.

She would say, when recounting an experience: "I can see it in the looking-glass of memory." The chimney was regarded by her as being a dangerous medium of communication with another world; and one much in favour with those whose services we are better without. For this reason she kept a bunch of gorse thrust far up her chimney when there was no fire. It blocked it completely, and, she said, kept the Powers out. Sometimes she would light the fire forgetting the bush was there. Then the Powers had ample revenge in what followed.

Her husband has been a pig-dealer. "That's a nice lot o' young pigs, those," she would say. "Where?" "Comin' down the road in a cart; and what's more there's a fine fat sow among 'em." A litter soon passed the windows, driven by, and netted over. Among the litter was the sow she heard at such a distance up the road. This was not, as might seem, an evidence of second sight. It was merely, as she said, "having an ear trained to pigs."

She believed in the power of good held by a large flatiron in her cottage. It kept the disk of the fender bright. It also kept strange cats from the cottage. This is her account of an apparition she once saw: "Well, it happened

the other day when I were acomen' back home from the village. I'd been down about tea-time, and I'd stopped a little while; so by time I was comin' home it was nigh on eight o'clock. It was a dark night, but not so dark but what I couldn't see the road sort of glimmerin' in front o' me, and the hedge to my left quite black agen the sky full o' stars. On the other side o' the fence I could see all the lights in the windows of Felhampton House. I were just saying to myself, 'Why, what a lot o' lights they have got in Felhampton to-night; they must have company,' for the lights seemed to go right up to the top windows, and it were all a blaze o' light. When sudden, I were all in darkness. I couldn't see the road, and I couldn't see the hedge, and I couldn't see the sky wi' the stars. Nor yet I couldn't see the lights in Felhampton House. But I see a figure agen the darkness, stretching right across the road. It were the figure of a man wi' his arms out; they were wide on each side of him, and seemed all to bar the way. He was dressed in what gentlemen do wear in the evening, only wi'out a coat, for I seed his two arms in shirt-sleeves and the white of his shirt-front. But the sleeves weren't like what they do wear now, for the cuffs were put in full at the wrist, quite different to now. It were a terrible sight, for it had no head, and was all in a cloud o' darkness, I seemed like fainting, and 'O Lord,' I said, 'take it from me!' Just like that, 'Lord, take it from me!' I said. And in a minute it were gone. I see'd the road agen, and I see'd the hedge, and I see'd the sky full o' stars. And there on the other side o' the road, I see'd all the lights in the windows of Felhampton House." Then, with a shake of her head, "O, there's amany more of these nasty old haunted places about than people do think. That's certain."

She regretted having bought a large clock that stood in the cottage. It brought no good to the house. Things had not been the same since it was there. She had wanted it for a long time, and she had "saved" to buy it. But the very day she brought it into the house "she knew what it was."

Most of her stories were to prove supernatural agency, and she had many of them. "Why, when first we come to live here, I mind sitting in wi' my bit of sewing, when such a tapping o' the windows began jes' same as if a body were throwing little stones and a handful of earth against the window panes. I thought as 't were Harry wanting me out, so I go to the door and do call out: 'Is that you, Harry? Whatever are you throwing stones for?' I said. 'If you do want me,' I said, 'why don't you call me? You'll be breaking the windows,' I said. And then I heard Harry's voice come hollarin' quite small from top o' the garden, 'I-be-jes'-seeing-what-I-can-do-wi'-these-young-bramble-zuckers!'"

Hers was the admirable art of making her point and leaving you alone with it.

She told me of her husband's death: "He were a hard man, very hard, and I had much to put up wi' in a troublos life. But it vexed him sore at the end. Oh, he were much put about, poor man. He didn't seem as he could die easy because of it. Is Rebecca there?" he said, and I come up to him. "I've been a hard husband to 'ee," he said, "and it's not been what it might ha'. Can 'ee say as how thee do forgive me?" Then I called out close to the pillar, "Harry! do 'ee hear me?" I said. "I've got nothen' agen 'ee; nothen'. Then he smiled and I see'd as he were gone."

When she was lying in her last illness, it was difficult to get anyone to sit with her, or tend her through the night. "She be so strange," they said; "she do see such queer things." They thought she was a witch. Two or three days before she died a sovereign was sent by her to a very old woman, living in a small town some ten miles distant. It was sent to propitiate a long-felt evil influence, in order that her illness might be stayed. The old woman who received the coin was mother of the girl whose marriage all these years ago she had come between.

—Reproduced by kind permission from "Village Notes," by Pamela Tenant (Lady Grey of Fallodon).

## "AN INDIAN JUGGLER'S PERFORMANCE."

To the Editor of LIGHT.

SIR.—I note Mr. Hardcastle's comments on my letter. He appears to regard the growth of a mango tree from a fruit stone in the course of a few minutes as impossible. The question, however, is Did it, or did it not occur? Ordinary natural phenomena, such as the growth of a laburnum tree with its wealth of blossom and foliage from a single seed, are of such a character that the asserted phenomenon of the mango tree cannot be reasonably rejected off-hand as being incredible. For an example of the apparently, but not actually incredible, how about the passage of matter through matter (*vide* Dr. Alfred Russel Wallace's work, "Miracles and Modern Spiritualism")?

Your correspondent states, "The mango trick is nothing more than a trick." Sir Arthur Conan Doyle has pointed out in "The Two Worlds" how, in his opinion, the "trick" was performed in the case that he witnessed. The reference to it in the paper referred to was followed by a letter from a correspondent who gave an account of the

swift growth of a mango tree, which he had witnessed; in this case the "trick" theory would not work.

I note that "Chambers' Journal" is publishing an article from your correspondent showing how these "tricks" are done. Well, our conjuring friends have "shown," to their own satisfaction, how certain Spiritualistic phenomena are done, and I see no particular reason why I, or others, should accept Mr. Hardcastle's "showing" any more than we accept the dicta of our conjuring friends.

Your correspondent clearly does not accept Mr. Rowlands' theory that the growth of the mango tree that he witnessed was an accelerated but natural growth, nor does he accept my suggestion that it was an occult (spiritual) growth, but advances his own theory that Mr. Rowlands must have been hypnotised. I am sending on Mr. Hardcastle's letter to Mr. Rowlands in the hope that he will give for publication a short account, with name of barracks and year, of the phenomenon that he witnessed.

Yours faithfully,  
W. GREGORY.  
231, Southmead-road,  
Bristol.  
December 18th, 1922.

## A STORY OF A CHRISTMAS TREE.

CHILDREN OF BOTH WORLDS.

By R. H. SAUNDERS.

It was indeed a happy thought, and "caught on" in a way we never anticipated at the time, and it arose like this.

Shortly before Christmas a little circle was sitting for the Direct Voice, when several small children came through, and their tiny voices were heard conversing with their parents, and amongst themselves, and the voice of an elder sister of one tot was heard, encouraging the child. "Now, dear, just a little further—touch mummie—there! (to the sitter) did you feel her touching you, mummie?" The father then asked his daughter, "Do you have Christmas trees in the spheres, dear?" "No," was the reply, "we have many sources of pleasure, but not quite in that way." "Then," said the father, "how would it be if we had a Christmas tree for those little ones who cannot speak to their parents like you do to us?" "Oh! (in an excited tone) that would be delightful; do get one"—and so the idea was born, and developed, until, as I was told at every subsequent sitting, great interest was aroused in the spheres, not only amongst the children, but even with the adults.

At one sitting I was told what toys certain of the spirit children would like, and, curiously enough, nearly all desired those of a furry kind (probably because of the magnetism fur is known to possess), and rabbits, cats and monkeys were mentioned, "and they must have elastic, please," said one spirit child. A sitter suggested a boat for one boy baby, and this and the other toys were duly procured, and a tree ten feet high was purchased, and the usual tinsel and paper dressings decorated the tree, together with a quantity of toys and bon-bons. One of the older spirit children said, "You must put some toys on the tree that will make a noise—there will be a lot of children there, and there is sure to be one with power enough to move the toys." So, amongst the toys we put Japanese wind bells. But, above all, we were told, "You must get or write a card with 'Suffer Little Children' on it, and hang it right on the top of the tree." An ornamental text was obtained in Paternoster Row with this verse upon it, and the spirits' instructions carried out. We also wrote on cards the names of those relatives and friends who had crossed the bar, and tied them to the tree, and such cards bore our "Love" and "Greetings" to them.

Some two thousand years ago, when the Romans occupied Britain, a certain nobleman named Claudio, attached to the army of occupation here, died, and a stone was engraved (it can be seen in the Guildhall Museum): "To Claudio in the Shades, Greeting," and I could not help thinking of this when writing our greetings to the spirits in the spheres. These old Romans had a hazy idea that our wishes can be transmitted to those who have passed over, but it has been reserved for Spiritualists to demonstrate it as a fact.

It was our intention, after the sitting specially arranged for the spirit children, to send the tree to a local hospital, and we explained this to our friends. "Then," we were

told, "our happiness will really commence when we distribute the toys at the hospital." "You distribute!" I exclaimed, "Yes, we shall see that the toys we select are given to those we intend them for."

We held the sitting on Christmas Eve, and the service of a voice medium was obtained, and was remarkable in many ways. The spirits told us what hymns and carols we were to sing, and we heard the spirit children chattering in great excitement, precisely as one would expect amongst earth children at a similar function. And a spirit voice was heard: "Now children, don't crowd there—you stand beside Mr. Saunders, and you stand here—there, now that is better." I asked if some of the toys could be taken off and given to the sitters. "We will try," was the reply, and we heard rustling and tinkling in the tree, and some glass balls were detached, but we were told the power was not strong enough to take many off.

The beautifully sweet, tiny voices of the little ones were heard at intervals, both addressing sitters, and talking amongst themselves, and then came messages of Love from adult spirits. Lights were frequent, and materialised hands holding a curious steely blue light were seen. Two children (both stillborn) of one of the sitters, were sufficiently materialised to sit upon the lap of their mother. Their weight was felt, but the forms could not be discerned.

The toy boat procured for one of the children could not be found when the tree was dressed, and we asked the spirits what had become of it. "It is packed, and sent away in mistake, but you will get it back," was the reply.

The ages of the spirit children attending ranged from two years to eighteen years. The youngest could not speak, but his uncle, who had passed over many years ago, said: "He is holding out his little hands to you, and wants to put his arms round your neck. Oh! I wish you could see him." "Can he see me," I said. "Perfectly," was the reply.

Early on Christmas morning I took the tree to the hospital in a car lent by a good Samaritan. It was a windy morning (subsequently turning to rain), and I had great difficulty in holding it upright, but ultimately I reached the hospital, situated in fields outside the town, without, so far as I saw, anything being lost on the way. But on the way back I noticed the card we were told to put on the tree fixed in a hedge, with the text, "Suffer little children," facing me. I secured it, and found it perfectly clean and unscratched despite the condition of the roads and hedge; and in connection with this is a curious incident. I regarded the find as a lucky one, and a few days after, at a sitting, I said, "I found the card—it was blown off." I was astonished to hear the reply, "Ah, that was no accident, that was prearranged. We took it off, and as you passed we impressed you to look. You must remember that we spirits, rigid as our limitations are in some respects, can, under favourable conditions, do things that surprise you. You must keep the card. Next time don't have the tree in the circle—place it outside. We didn't know, but it prejudiced the power. We were all at the hospital, and were made happy in seeing poor children there happy. Each spirit child saw that its toy was given to the proper recipient."

Verily, they are very human in the spheres!

*atmosphere*, and their internals by *etherial atmospheres*. Were it not for the *circumpressure* and action of these atmospheres, the interior and exterior forms of the body would be dissolved. [The italics are mine.]

I believe he has made other observations on the same subject, but cannot trace them at the moment.

There is a reference in the spirit communication quoted by E. S., and also in the question which he raises, to "aerial forms." Just exactly what these aerial forms are is not specified, and one is left surmising as to their nature. Perhaps the following quotation, also from Swedenborg, may throw some light on this matter:—

The spiritual atmospheres are discrete substances or *least forms*, originating from the (spiritual) sun; and because singly they each receive the fire of the sun divided into so many substances or forms, and, as it were, enveloped by them, and tempered by the envelopments, become heat adequate at length to the angels in heaven, and the spirits under heaven. So likewise the light of the sun. The natural atmospheres are similar to the spiritual in this, that they are also discrete substances and least forms, originating from the sun of the material world. ("Divine Love and Wisdom," 174).

He points out that their action is similar in every respect to the atmospheres of the spiritual world.

It would seem to follow, therefore, that the whole creation, both natural and spiritual, is *atomic* in structure, and that there is no such thing as a perfectly homogeneous fluid or solid in existence.

The question whether attraction or propulsion (*pressione*) is the true secret of gravitation I leave for others more familiar with the subject to determine. The probability is that what we call by the simple term "gravity" is, in reality, a complex of forces acting, according to circumstances, either singly or collectively, to effect the various observed phenomena coming under this head.

## "THE SECRET OF GRAVITATION."

By A. J. WOOD.

The short article, by E. S., in LIGHT of 16th December (p. 787), entitled "The Secret of Gravitation," interested me as most scientific problems do. It would be strange indeed if this mysterious force, called gravity, which is commonly regarded as an attractive force rather than a propulsive or "pushing" one (to use the writer's expression), were, after all, in the latter category.

E. S., in following up his quotations, one from S. T. Klein's "From the Watch Tower," and another from a spirit communication received, he informs us, over thirty years ago, asks the question: "Is there any relation between the ether pressure of the one view, and the pressure arising from aerial forms on the other?" and proceeds to observe that "it would be interesting to know if any of your readers have noticed anything in other communications bearing on the subject of the true nature of gravitation."

With regard to other communications, I am afraid I can say nothing, but it is a curious fact that Swedenborg in his "Divine Love and Wisdom" touches upon this subject, not directly, that is, upon gravitation as such, but in terms which are obviously applicable thereto; and it may interest E. S. and other readers to see that his observations appear to bear out the information given in the communication referred to. Speaking of the matters and substances of which the earths in the universe consist, and of their origin from Solar atmospheres (Suns), Swedenborg says that "their masses are held in connection by the circumpressure of the atmospheres." In another part of the same work and dealing more particularly with the world of spirit, he says:—

All things belonging to the bodies of angels and spirits, as well external as internal, are held in the proper connection by atmospheres; their externals by an aerial

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1923: OUR OUTLOOK.

We have looked back over the year that is behind. Now let us take a glance ahead, first giving to all our readers and friends our cordial greetings for the New Year.

We would not attempt the rôle of prophet, having observed the curious fatality that attends published predictions of future events. It is then as though a challenge were thrown in the face of Fate. That way lies defeat, and the prophet is usually put to confusion.

Let us try intelligent anticipation, based on the factors supplied by past experience.

We have gone forward, and made our footing sure thus far. We have taken risks, made new departures, tried apparently hazardous experiments, and to-day we find ourselves with a circulation more than doubled and still increasing. There is an increasing public for our message, a public grown tired of quibbles, evasions and ambiguities. It asks for a light that shall be steady and polar, not mutable and shifting. Surmises, guesses, pious hopes, dim intuitions—these to-day are suspect. The world asks for the forthright message, the definite statement.

So we take our cardinal truth, Man is a Spirit, feeling that all the host of minor and disputed problems will, in the light of that idea, settle themselves, if haply we may not solve them as we go along.

In the year before us we aspire to hold on the course we have set, drawn neither to the right nor the left of it by any doctrine, creed, theory or set of opinions claiming to be final and conclusive, for, so far as we have seen, there is none. There certainly is a "truth once delivered" to men, but it is in the very core of the being of each of them, and it is for none to impose on his fellows. He may proclaim it; he must not try to enforce it.

We stand for the idea that man as a spirit survives bodily death and gives evidence of his continued existence. From that one fact comes a train of consequences universal in their application, giving an answer to the enigma of earth-life, and a key by which in the fulness of time all the lesser riddles, political, social, and economic, shall be read aright. We are sure of our ground and shall go on as we have begun, willing to abide the test of time and to receive gratefully the sifting of the years.

In this spirit, we enter upon the New Year, putting old regrets behind, thinking of our mistakes not ruefully, but only as warnings for the future. A great adventure must include perchance many little misadventures. Mistakes are a part of the cost of any great achievement, and we can pay the bill with a good grace.

We look forward to a year of hot fighting—a spiritual militancy—of fresh advance, of larger and more durable growth, striking our roots deep.

We have marked how our reserves have grown in the shape of thousands who are inwardly convinced of the truth of our message, but who have yet to speak out and join forces with us. They are coming in all the time slowly but surely. There is a contagion of Truth as well as of Error and Disease; it is propagated, but it also propagates itself. LIGHT is but one of the

focussing points for that greater Light which it seeks to reflect.

It is our faith that so long as we are necessary we shall continue to exist. That we have filled a need is proved by the fact that although we have dwindled in the past, the gleam has never been extinguished, and to-day burns as a glowing and a growing flame.

Our circle of light is spreading all the time, and there are many tending the fire. If it flares at times that is only because of a little occasional excess of fuel. As the years go on, and we go on with them, the light will, we trust, burn with a steady glow, strongly and truly—fed by the wind of the Spirit and inextinguishable by any wind of earth.

"THE 'LIGHT' OF OTHER DAYS."

SPIRIT PHOTOGRAPHY.

In looking over an old volume of LIGHT, for 1893, we came across some quotations from an article contributed to the "Fortnightly Review," by the Rev. H. R. Haweis, then well-known as a popular preacher, writer, and musician. The quotations appear in LIGHT of January 7th of that year, and are interesting as showing the position of psychic photography thirty years ago.

Mr. Haweis presented an argument for the possibility, if not the actuality of the subject. He wrote: "The camera has no fancies: the sensitive plate is without imagination"; and he pointed out that many photographers are in the habit of casting aside plates after partial development, because of some "fault"—a blur or marks obscuring or occupying portions of the plate. He recommended that these marks should be carefully examined.

As a case in point, he tells of a young lady who was photographed (at Brighton, he believed), and twice the plate came out blurred. On the second occasion she persuaded the photographer, who was about to throw it aside, to develop it. The blurs, on being examined with a magnifier, proved to be faces, all the same face. She recognised the face as that of a rejected lover who had died.

Mr. Haweis asks: "May not a surface more chemically sensitive than the human retina be able to receive impressions of things really objective but to us invisible?"

LUX ETERNA.

FOR THOSE WHO MOURN.

Hast thou loved and lost and suffered?  
Seek'st thou solace now in vain?  
Cries thy stricken heart, unresting,  
"Shall I meet thee yet again?"

*Peace!* for all Creation answers;  
Nought lacks purpose or design;  
Nature does not cheat or squander  
In her mysteries divine.

*Peace!* the love that knows no ending,  
And the grief that cannot die,  
With the hope that ever whispers—  
These are portents from On High.

'Tis for thee, the glad World's beauty,  
And the song of restless sea;  
Yea! the heavens' radiant glory,  
And the wealth of flowering lea.

Thine, the steadfast march of seasons;  
Thine, the roll of night and day;  
Thine, the rich Earth's ripe abundance,—  
Made to serve thine onward way.

Shall not, then, the God Who made thee—  
Greatest Wonder of His Hand—  
Yet complete His Work Triumphant,  
And in yet a Better Land?

He hath set a Light Eternal  
Mid the darkness of thy Soul—  
Deathless Love—to fire thy Being  
Into one transcendent whole.

Grieve not, then, that joy has pinions;  
Brave thy sorrows, hard and strange;  
All our very imperfections  
Point, unerring, to The Change.

Life on Earth is but a passage  
On Man's way to Height Sublime,  
And his limitations vanish  
At the touch of God and Time.

—MARSHALL WOOD.

## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

We learn from the "County Express," Stourbridge, of December 30th last, that Mr. Walter Jones, J.P., founder of the well-known firm of Messrs. Jones and Attwood, Ltd., retired at the end of last year after an active business and public life of over sixty years. The name of Walter Jones is known and respected throughout the whole of the Spiritualist movement, and he has, despite his very full and remarkable business life, given valuable help and support in spreading the gospel of Spiritualism, a cause he has very much at heart. In a leading article, our contemporary pays the following tribute to Mr. Jones:—

Of him it was once stated that he "breathed life into the dry ashes of an effete administration," a reference to the fact that for some years he stood practically alone as the only public man with any progressive ideals. He leaves at the height of its prosperity a large commercial undertaking that he has developed upon the same bold and unconventional lines that have always marked his public life, and he takes with him into retirement the good wishes, not only of those associated with him commercially for so many years, but also of those who, whilst not always agreeing with him, have never been given cause to doubt his sincerity, and have always admired his wonderful mental energy and fertile imagination.

Knowing Mr. Walter Jones, we can hardly imagine that retirement from business means a cessation of his interests and activities on behalf of the welfare of his fellow workers. His temperament and spirit are such that will render him an active agent of truth and right living until he is called to spheres of greater activity and a crown well earned.

In the issue of the "Medical Press," dated the 20th December last, in the course of an article on Professor Richet and his attitude towards Spiritualism, the writer states: "Medical men of to-day should not be systematically hostile to new ideas as in Molière's or Dr. Peter's time. There is nothing marvellous or mysterious about metapsychics. It has emerged from the clouds that formerly surrounded it. It is a matter of positive facts, difficult of observation, it is true, for the simple reason that they are rare, because they take place in a milieu of infantile credulity, before unskilled observers; they are masked by shameless frauds and systematic negation which is as blind as credulity. We are feeling our way in a world unknown to us, where there are traps on every hand and enemies everywhere. The struggle with fraud and ignorance is hard, but the struggle is interesting in itself. All I ask is that, without prejudice, without foregone conclusions, *ni pro ni contra*, medical men should observe, note and ponder, and they will assuredly become convinced that there are departments of knowledge to which our ordinary senses do not give us access and that there is a cryptic sense which yields as transient, fugitive glimpses of things invisible and inaudible by the aid of our normal senses. Let us keep an open mind and an observing eye, above all let us not deny possibilities—such as wireless telephony and aviation—more remarkable, nay, incredible, in their way, than anything that has been seriously put forward in connection with Spiritualism."

Christmas Day in Russia is celebrated on Sunday next, and, according to a report published in the "Daily Mail" of December 28th last, the new régime in that unfortunate country has decided to introduce a festival of its own. The report reads: "The Bolsheviks have decided to abolish Christmas [which in Russia falls thirteen days later than Christmas in Britain] as a religious holiday by emphasising what they regard as its essentially non-Christian character. Bolshevik professors are hard at work proving that Christmas existed thousands of years before the birth of Christ, and Bolshevik directors of public amusements are busy arranging street processions in which Osiris, Buddha, and other gods or religious teachers will figure. Writing in the "Izvestia," Comrade N. Kamen says: It has been decided by the Central Committee of the League of Youth to arrange for the de-Christianisation of all the Christian holidays by turning them into pagan festivals and by utilising them as occasions for sound anti-religious propaganda.

The "Daily News" of December 29th tells us that "One thing to which we can fairly lay claim is that psychical research in this country has been more thorough and systematic than anywhere else. Professor Richet, the leading French psychist, recognises this in a book, 'Thirty Years of Psychical Research,' which Collins will shortly publish. It has already appeared in French, and it has attracted much attention among scientists of the mind, as a full and

up-to-date statement of just how we stand towards psychic phenomena. Dr. Richet has found much help from the records of the English Psychical Research Society."

"The Blue Island" has received a considerable amount of attention from the general Press during the last week or so. These communications from Mr. W. T. Stead have been reviewed by the critics at great length, and some very extraordinary views have been recorded. This was to be expected at the present time, so correctly named by Mr. H. G. Wells in his story "Men Like Gods," "The Age of Confusion." But here and there a critic appears to be emerging from this stage, as the reviewer in the "Sunday Times" of last Sunday shows by the following comment: "The day has long gone by when statements so categorical, made by people of unblemished character, could be dismissed with a mere shrug of the shoulders. They must now be regarded as fragments added to an already large and rapidly-growing mass of testimony demanding patient scientific investigation. There is nothing melodramatic or overstrained in Mr. Stead's alleged communications. Indeed, when the reader forgets for a moment their circumstances of origin they are a trifle dull."

Of a recent lecture in Birmingham given by Mr. William Hope, the representative of the "Birmingham Daily Mail," of December 23rd last, expressed the following views: "It was my first experience of a Spiritualistic medium, and I must confess to a feeling of disappointment after seeing and hearing the famous member of the Crewe Circle, Mr. William Hope, who was lecturing this week at Birmingham on psychical photography, under the auspices of the Birmingham and Midland Society for Psychical Research. Perhaps I expected too much, but somehow or other I had imagined something quite different from the very voluble speaker who told his story with such glib fluency. Doubtless it was the association of idea, but the free play of imagination had conjured up beforehand a picture of a very shy, diffident and soft spoken man, with a 'far away look in his eyes,' as beffited one who had so much to do with the spirit world. Instead we were introduced to one who was described as a 'simple ordinary artizan,' and looked it; a man, thick set, below medium height, with a plain, rugged and rather heavy looking countenance, inclined to be florid, and hair thinning rapidly on top. The voice was harsh and without any modulation, and the North Country dialect was as broad as it was rough and uncouth. There has been acute controversy concerning Mr. Hope and the Crewe Circle, and one can quite understand the note of impatience and asperity with which he refers to his critics and those who cast doubt upon the genuineness of his productions. He must be heartily sick of tests and testers, and all their works. You may think, as some do, that he is just a clever conjurer, out-Maskelyning Maskelyne, but that really does not carry you very far, for it still leaves the real mystery unsolved, which is how the 'extra' faces have been made to appear on the sensitive plates, and have afterwards been recognised by sitters who were perfect strangers to the medium and had come hundreds and thousands of miles to see him. Whatever the secret, it remains a secret, even Mr. Hope declares to himself."

Writing in the issue of "Nature" for December 23rd last on "Occult Phenomena and After-Images," Mr. E. N. Da. C. Andrade, of Artillery College, Woolwich, states that:—

If the hand be held against a dark background in a very subdued light, coming from behind the observer and falling on the hand, a diffuse glow will be observed round thumb and fingers, frequently uniting the finger tips. A little patience and a moderately clean hand are all that is required to observe the phenomenon. Further, however, if a hand be cut out of white cardboard (which is easily done by placing the hand, with thumb and fingers moderately spread, on the cardboard, tracing the outline in pencil, and cutting round with scissors) and feebly illuminated in the way described, a similar but somewhat stronger glow will be observed. In the case of both the flesh and the cardboard the shape of the glow can be modified by slow movement of the hand. Such radiations are frequently described by writers on the occult sciences as being emitted by the human body. For example, in the chapter on magnetism in M. de Dubor's recently published "Mysteries of Hypnosis," I read of a doctor who was making magnetic passes over a lady. "The subject was wearing a black dress, and the doctor had his back to the light. Suddenly, in the semi-darkness which surrounded him, he observed a greyish vapour, like the fumes of a cigarette, issuing from the tips of his fingers, and, with especial clearness, from the index and the middle fingers. Moreover, the index fingers of the two hands seemed to be united by a luminous arc or semi-circle. . . . Other persons, on the doctor's invitation, drew near and observed the same phenomenon. Then the room was darkened. . . . In the darkness, twelve of the witnesses perceived nothing at all, and the remaining six perceived only very little."

## THE INVESTIGATION OF PHYSICAL PHENOMENA.

**A FRENCH VIEW OF THE WORK OF THE LATE DR. W. J. CRAWFORD.**

BY C. E. B. (COLONEL).

In the "Revue Métapsychique" for September-October appears an article by M. René Sudre, of which I have made a general translation as likely to interest many readers of LIGHT.

M. Sudre begins by remarking that in studying psychical phenomena, Dr. Crawford links up with the researches of Sir William Crookes and breaks away from the traditions that were established by the S.P.R. when it undertook its famous investigation into telepathy.

The reasons appear to lie partly in the independence of mind of Dr. Crawford, who belonged to no particular school of thought, who knew very little about the work of his predecessors (he only quotes the experiments of Schrenck-Notzing), and who never indulged in any theoretical speculation, and partly because Dr. Crawford was a professor of "applied" mechanics, dealing with practical laws, mathematical formulae, and possessing the knowledge required for measuring the resistance of materials. He also happened to discover a medium for physical manifestations.

M. Sudre recounts the state of knowledge with regard to physical phenomena that existed about the time that Dr. Crawford commenced his investigations, the discovery of the existence of a force, which was called by Crookes "psychic force," and which, before Crookes, had been studied by Gasparin and Thury; and the action of this force on a "substance" emitted by certain mediums. From these data had been formed a tentative theory to explain telekinesis.

The contribution of the English savant to objective metapsychism may be classified under three heads: a theory for the levitation of tables, a theory for the production of raps, and a theory for the production of ectoplasm. He began by establishing the fact that during a perfect levitation the whole weight of the table is borne by the medium, with the exception of a very small part (three per cent.) of the reaction, which is borne by the sitters.

Neglecting this three per cent., which might be due to errors in experiment, it is seen that the medium and the table form one body and everything happens as though she were lifting the table with her hands. One does not need to know much about mechanics to come to the conclusion that the medium may be connected to the table by a rigid but invisible tie or bond; this is Crawford's "cantilever." One may be surprised that Crawford should have spent so much time in investigating whether the lever had not a point of application on the ground, for, evidently, if that were the case, the weighing machine would not have shown the full reaction of the weight of medium plus table. As a matter of fact, discrepancies did occur, and one must admire the patience with which Dr. Crawford unravelled the mystery.

He found that when the body to be lifted was light, a simple cantilever was used, but when it was so heavy that the medium could not bear the leverage, a curved lever was used, the cantilever thus becoming a simple lever of the first order, with the pivot between the points of application respectively of the force and of the weight.

The theory for the production of raps followed naturally on that of the use of a cantilever: he concluded that as the "invisible operators" constructed rods with which to lift a table, so they constructed others of a different kind with which to strike blows and make various noises, from that of a hammer to that of a piece of sandpaper rubbing wood. The tips of these rods or structures become more or less solid and materialised for the purpose. He thus arrived quite naturally at a theory of the nature of ectoplasm which is strictly based on facts. The theory is similar to the theory of the "two substances," which was invented by biologists to explain the properties of diastasis. The sole object of the hypothesis of the two psychic substances, X. and Y., is to explain how the ectoplasm can issue from and re-enter the medium's body: it is a "working hypothesis."

More open to controversy is Dr. Crawford's assertion that the substance comes from the medium and the energy from the sitters. In the eyes of modern science there is no essential difference between matter and energy, and nowhere does this truth appear more clearly than in metapsychism.

The remainder of the experiments connected with the weight of the ectoplasm, the imprints in clay, and the use of colouring matter, are very convincing. It is especially

interesting to observe how a very suspicious occurrence, viz., the imprint in clay of the stocking fabric on the medium's foot, because one of the most convincing proofs of the existence of ectoplasm, and illustrated its origin.

M. Sudre goes on to say that Crawford's three works confirm and develop the results of the experiments made with Eusapia Palladino, Stanisława Tomczyk, Willy, and Eva C., so that one can now state that "telekinesis" is one of the best established phenomena in psychic science.

Dr. Crawford was one of the least mystical of men; he was the most positive, the most matter of fact man to be found in this region of pragmatism. He never went beyond the proof afforded to him through the vehicle of his organs of sense, and if he believed in the existence of another world, he surely could not have imagined it as being constructed on a different plan from this one.

Although sympathetic to his medium, and far from treating her as a machine, he was meticulously careful over all the details of his experiments, going over them repeatedly, and recording every detail most minutely. He never feared repeating himself, if thereby he could drive home the point he wanted to make. And he was never dogmatic.

In the very first chapter of his first book, Dr. Crawford discusses frankly the question of fraud. He gives all the reasons, some moral, some technical, which, after six years of work with the medium, made him reject absolutely the hypothesis of fraud. It is all the more necessary to study these reasons carefully, because there has recently appeared a small book, written by Dr. Fournier d'Albe, in which it is insinuated that all the members of the Goligher Circle, with the exception of the experimenter, formed a family of tricksters. Dr. Fournier d'Albe was commissioned by the Executor of Dr. Crawford's will to continue the latter's experiments, and he organised twenty séances, from the 16th May to the 29th August, 1921.

At the end of these three months he stopped the sittings and wrote to Miss Goligher that the experiments "had furnished no definite proof in favour of the psychic origin of the numerous phenomena" he had witnessed, and that in consequence "these phenomena possessed no scientific value whatever."

In his account he declares that during the first six sittings he believed in the genuineness of the phenomena. He had observed and recorded levitations, raps, the movement of objects, the ringing of an electric bell, etc. A lawn tennis ball and a large cork were taken out of a basket; a porcelain button was removed from a bottle which contained a little mercury, which made it impossible to turn the bottle upside down. At the sixth sitting a shadow photograph was taken. This photograph excited the suspicion of Dr. Fournier d'Albe because a muslin structure was revealed. His doubts increased when the "operators" (on the other side) declined to allow him to take some more photographs for comparison with those showing the fabric. After that he observed other things that appeared to him to be suspicious, but what finally convinced him that there was fraud was that he saw, or thought he saw, by the feeble light of the red lamp, the stool lifted by the foot of the medium. He also got the impression that Mr. Morrison tried to hide the trick. If one understands anything of the psychology of suspicion one can readily understand that from that moment onward every phenomenon appeared to Dr. Fournier d'Albe to be faked. And if one also understands the psychology of mediumship, one knows that this suspicion, becoming more and more hostile, was bound to paralyse the medium. This is what happened, and the sittings came to an end: Miss Goligher declaring that she would give no more séances for a year, saying that she needed rest.

Dr. Fournier d'Albe now sees signs of fraud in everything: insufficient light near the ground; the singing of hymns for the purpose of drowning the noise of preparing tricks; the joining of hands to enable the circle to transmit messages; the fixed order of sitting to facilitate each class of phenomena being produced always in the same way; constant reference to the "operators" to avert any inconvenient investigation; and finally the fact that all the members of the circle are adept with their hands. But when one has carefully weighed all these grievances, one sees that they are of no great importance, and most certainly do not amount to any proof of fraud. It is with a light heart that Dr. Fournier d'Albe proceeds to demolish, as the

result of some twenty sittings conducted with remarkable lack of method, the work carried out by Dr. Crawford for years, and established by so many searching tests and check tests. We know that ectoplasm often takes the form of a fabric, especially in the case of the materialisations of *Leva C.*, which Dr. Fournier d'Albe strangely enough considers genuine.

It is well known that mediums always make involuntary movements of feet or hands whenever they produce telekinesis. Crawford himself had remarked on this:-

"Things happen at the Goligher Circle which to a superficial observer might appear suspicious. For example, it often happens that the medium's body (or parts of her body) makes spasmodic movements when violent raps are being produced in the circle. These are simply reactions, but the fraud-hunter immediately attributes them to fraud. . . . This accidental resemblance between genuine and simulated phenomena is very disconcerting for one who is making his first experiments. It has stopped many a promising work in the psychical region."

Apart from Crawford's testimony, all the witnesses to phenomena at the Goligher Circle are unanimous in rejecting fraud. They say that the noises heard are often louder than the noise that all the sitters together could make. As to the levitation, a loaded table has risen to the height of a man's shoulders and has remained thus for several minutes, in spite of efforts to press it down to the ground. What legs are strong enough to do such a thing, and under the vigilant eyes of the observers? Latterly Dr. Crawford had invented and constructed a two-legged table, with a hole in the top, so that it was extremely difficult to balance it on the end of the toe.

That eminent physicist and psychic researcher, Sir William Barrett, testified to the genuineness of the phenomena in the plainest terms. A table that was upside down on the floor with its legs in the air he tried vainly to lift, assuring himself all the time that no normal action was holding it down; then the table was lifted up and took its ordinary position although no sitter had moved hand or foot. Moreover, Dr. Fournier d'Albe has given no precise details as to the relative distances between objects and the medium or the sitters, although Dr. Schrenck-Notzing has repeatedly invited him to do so. He never made the slightest attempt to verify the weighing machine experiments, in which it seems impossible to impute fraud.

One cannot help agreeing with what was said by the great Bavarian savant: "If any further evidence were necessary to convince me of the correctness of Dr. Crawford's researches, it would be furnished by Dr. Fournier d'Albe's book."

From remarks made in the course of his experiments, Mons. Sudre concludes that Dr. Crawford never attached much importance to what mediums said, and that he was at heart very sceptical. He trusted to the evidence of his senses, and was rather contemptuous of phenomena of the mental order, in which he considered that the mind of the medium played too great a part. But, said he, it is impossible to suppose that the mind of a medium can lift a table placed a couple of feet away from her and weighing 50lbs. He laughed at those who said they could see the operators (apparently those on the other side are here meant) lift the table with their hands: "That would cer-

tainly greatly simplify the problem of levitation." And yet he believed in the independent existence of the invisible operators. In a word, Dr. Crawford was a Spiritualist. In the introduction to his first book he declares plainly that he is "personally convinced that the invisible operators are the spirits of human beings who have passed over."

Two years afterwards, in the second volume, he again says: "I am quite sure in my mind that the invisible operators are incarnate men. . . . I am only interested in the methods by which the phenomena are produced. Still I have seen and heard enough in the Goligher Circle and in other circles to make me sure that man does not really die when he dies physically, but that he passes into another state of existence."

Dr. Crawford's conviction is, therefore, not a religious belief; it is a scientific hypothesis which he considers to be supported by his experiments, and which in no way affects the critical nature of his observations. One can feel that he would, if necessary, have adopted the materialistic hypothesis without breaking his heart.

M. Sudre notes that although he was delighted at the increased interest taken by the public in psychic manifestations, Dr. Crawford was intensely indignant over the attitude of the Press, which appeared to treat all psychical research as if it were humbug, and as if all those who took part in it were either dupes or practical jokers. He advised researchers to limit themselves to one small branch of the subject as it was too vast for one man to be able to deal with effectively in its entirety. He considered it a waste of time to confine oneself to the verification only of the phenomena, and advised that one should go on to study methods, as soon as one was convinced of the genuineness of the phenomena. "As for trying to convince all the world, that is impossible."

Dr. Crawford's ambitions were scientific only. He wrote as follows: "I want to work at the discovery of the psychic laws which are as real as the physical laws, in order that in the future there should be no more mystery. When there shall be no more mystery, there will be no more mystery-mongers."

Perhaps (continues M. Sudre) Dr. Crawford deceived himself, for humanity is not at all anxious to be delivered from the supernatural. But this simple enthusiasm ought to please those scientists who still do not believe in metapsychism; it should inspire confidence in the work of the Belfast Professor of Mechanics.

But alas, calumny has followed him beyond the grave. In point of fact, on the 30th July, 1920, Dr. Crawford committed suicide during an attack of brain fever due to over-work at his profession, and to conditions caused by the war. This was taken advantage of to insinuate that his suicide was due to despair on discovering fraud in the Goligher Circle, entailing the ruin of the whole of his psychic work. But in a letter written four days before his death, and addressed to Mr. David Gow, Editor of *LIGHT*, he wrote as under: "I am mentally very depressed. And I felt so well a few weeks ago! . . . It is not due to my psychic work; that gave me much pleasure. I am very grateful to you for saying that this work will stand. It has been done too carefully and conscientiously for any important errors or *lacunae* to appear in it."

His work will stand. No one who studies it with an open mind can come to any other conclusion.

## HERBERT BURROWS: A TRIBUTE.

BY DR. ABRAHAM WALLACE.

I first met Herbert Burrows many years ago at Richard Stapley's house in Bloomsbury-square, when being introduced by my old friend, Edward Maitland, to the meetings of the Christo-Theosophical Society, regularly held there, at which were discussed religious and philosophical questions, Spiritualism, Theosophy, Psychical Research and cognate subjects.

At these most interesting gatherings I made the acquaintance of many keen progressive minds, but few impressed me more than did Herbert Burrows when joining in the discussions of the papers, read by women and men of various shades of religious beliefs, and all working, like the worthy host and hostess, afterwards Sir Richard and Lady Stapley, for the amelioration of humanity.

Burrows always showed the workings of a keen mind, almost of a legal type, ever ready to detect any imperfection or weakness in argument, and one was bound ever to admire his breadth of view in nearly all subjects brought forward. I discovered that the special characteristics of his mental outlook were due to his careful studies in Theosophy, and no one more than Burrows demonstrated to me, that wisdom—Divine Wisdom—is to be acquired only by diligent devotion to Truth, and helped me to try to follow the advice of Professor John Tyndall: "Have but one desire, to know the truth; but one fear, to believe a lie." It was due to Burrows that I was induced to look into the writings of H. P. Blavatsky, especially her remarkable book, "The Secret Doctrine."

At Stapley's we had the opportunity of meeting Vivekananda, who gave an address on "Vedanta Philo-

sophy." Dr. Ginsburg, who talked on "The Kabbalah," Dr. Franz Hartmann on "Occultism," and others who have all passed on and who doubtless will welcome Burrows "behind the veil."

Another associate of Burrows, who I know appreciated him, was that high-souled brother, Bruce Wallace, fortunately still with us, who is now the leader of the New Thought movement in this country.

I was associated with Burrows also in a small select society, the members of which were students of occultism, especially Hermetic Philosophy, where we came in contact with advanced occultists such as "Papus," the author of "The Tarot of the Bohemians"—"the most ancient book in the world."

I had not seen Herbert Burrows for a few years, but I have no doubt in his retirement he continued his studies of the "Universal Wisdom-Religion" which—according to the Duchesse De Pomar—"forms the secret doctrine of all religions, the solution to that mystery of the ages which satisfies both the aspirations of the soul and the intellect."

MRS. ROBERTS JOHNSON will be in town on February 2nd for a week. Letters for her should be addressed to her c/o *LIGHT*, 5, Queen-square, London, W.C.1.

WOOLWICH AND PLUMSTEAD SPIRITUALISTS' SOCIETY.—Owing to the acute distress in Woolwich and Plumstead, the local society have again taken up the case of the children, as last year, when five hundred and thirty-seven were given a tea and concert and the gift of a toy. The case is a deserving one, and it is hoped that all readers and societies will respond to this appeal. All donations will be gratefully received and should be sent to: Mr. Edwin A. Fidler (Organiser "Robin Dinner"), 18, Mount Pleasant, Plumstead, S.E.18.

**"SPIRITUALISM AND ITS CRITICS."***To the Editor of LIGHT.*

SIR.—I was much interested in the letter of "A Vicar" in your issue of December 16th, the admission of which was an example of your wide tolerance and hospitality to criticism.

The letter raises one important question, "Is there a risk of opening the door" (to visitors from the other side)? The Rev. T. H. Passmore says the advantage of communing with our dear ones is less to the dead and ourselves than the risk of opening the door. But does he know that this is so? A study of his sermon (and I studied it carefully) will show that this is merely one of many assertions. The truth of the particular assertion in question is exactly what the sincerer Spiritualists are reverently investigating. By the sincerer Spiritualists I mean those who are impelled by no curiosity for strange things, such as materialisation and so on, but who regard only the question of immortality and the unsevered ties with those who have gone before. Many things are revealed to which it would be ludicrous to apply the terms "risk" and "disadvantage." One thing the Rev. T. H. Passmore and "A Vicar" forget, *viz.*, that it is not always those on this side who open the door. How many of us know instances of the passing soul who sees her dear ones coming to welcome her to the other shore, or hears music that has no earthly source. Again, there is the benevolent intervention of some departed spirit who warns the earthly friend of impending danger. There is a great body of evidence of this kind which cannot be disposed of by assertions in a sermon.

Again, it can hardly be said that Spiritualism seeks to undermine faith in the Godhead of Jesus of Nazareth. The late Dr. Ellis Powell, who was a convinced Spiritualist, was also a devout member of the Church of England, and large numbers of Spiritualists shared his views. In an age when many Churches have become strongholds of scepticism, the great hope of reverent Spiritualists is that Spiritualism will strengthen and restore faith. Men are beginning, on all hands, to lose faith in the "supernatural" in the New Testament, but those who meet the "supernatural" in their own lives find a new meaning and reality in the Christian record.

"A Vicar" finds an argument against Spiritualism in the fact that one medium has been charged recently with burglary. Can he say that no member of his own Church has ever been charged with a crime?

"A Vicar" in conclusion quotes Sir Oliver Lodge. In so far as that gentleman advises people not to take up Spiritualism as a matter of curiosity I entirely agree with him. I feel, however, there is a reverent and truly spiritual attitude which the great mind in question would not condemn.

I fully recognise the temperate moderation with which "A Vicar" writes.

Yours faithfully,  
ALLEN SIMS.

**LIGHT ON THE HOPE CASE.***To the Editor of LIGHT.*

SIR.—How could you be so inconsiderate as to add that footnote to the weighty reply of the S. P. R. (LIGHT, December 30th, p. 822). It has undone their work. Now, where are we?

Circumstantial evidence of fraud by Hope had been presented. His diabolical cleverness was all but proved. But you have pricked the bubble. How can we convict Hope when you present us with positive evidence that he cannot even copy one of his own letters without making fifteen dreadful errors. If you had informed the Secretaries of the S.P.R. earlier that it was Hope's copy and not your own that you were printing, the need for discovering these "examples of errors" would not have arisen.

On second thoughts, however, may not Hope have made the errors deliberately in order to deceive? Simulated ignorance is a possible hypothesis. You cannot be too careful when dealing with mediums, for they are not as other men or women. Perhaps the Secretaries of the S.P.R. will consider this postulate that Hope has again finessed, when they hold their next war council.

But there is something familiar about the "Examples of Errors." I seem to remember a similar accusation against LIGHT a year or so ago. It was made by a Mr. Dingwall, I believe, who described himself as Secretary, or Research Officer, of the American S.P.R. If my wretched memory is right for once, I would like to know if that gentleman is the same as the one who has shown such praiseworthy activity in the latest Hope exposure.

Should the answer be in the affirmative, then the last letter of the S.P.R. would seem to afford evidence that the same old tail still wags, the Psychic Research Dog! What a life!

Yours distractedly,  
F. BREWER.

26, Cressida-road,  
Upper Holloway, N.19.  
December 30th, 1922.

**RAYS AND REFLECTIONS.**

We do well to look forward, but a glance behind is not only pleasant but an excellent method of getting the present into perspective. One sees, for example, the tremendous progress that has been made by the great Idea for which we stand.

Looking backward I recall the lives of some of the old fighters whose valour and tenacity are beyond the possibility of true appreciation. Some of them gave not only their earthly fortunes to the cause but lost their lives in the service, as they might have done on the battlefield. I recall some who spent their energies so lavishly that before the end came they were finished. They laid waste their powers, and their remaining days were "bound in shallows and in miseries." It was not wise, of course, but it was splendid.

They did not realise that Nature is inexorable and reckons nothing of motives; punishing infractions of her laws as remorselessly in the altruist as in the self-seeker. But in the spiritual world it is the motive which chiefly counts. When we are all well balanced, shunning every excess, the Millennium will have come. It is very hard to maintain the perfect level at present. Indeed it seems as if a too perfect balance tended to inaction and insipidity, and that progress demands a certain recklessness. As Samuel Butler once said, progress in nature comes about as the result of everything trying to live beyond its income.

I have to make a very belated reference to "Christian Science To-day," a journal published in New Orleans, the editor of which, Mr. A. Boyd, tells me that a considerable number of Christian Scientists in America are "awake to the truth for which LIGHT stands." The journal gives evidence of the fact claiming that its readers are acting on a statement in Mrs. Eddy's "Science and Health." "We have only to practise our text, 'Progress is the law of God.'" It is a good hearing.

Burns tells us in some rather awkwardly rhymed lines that it is the heart which really makes us right or wrong. Those of us who believe this will therefore not be unduly exercised over those little breaches of strict accuracy in psychic science which so offend the pure intellectualist. It is possible to be morally right and intellectually wrong. Precision is a virtue, but it is not amongst the cardinal ones. It is rather one of the intellectual graces, and, as such, we esteem it. But Shelley, who wrote the "Hymn to Intellectual Beauty," was not always fastidious in the precision of his rhymes and metres. Perhaps he was too great a soul.

I have just been reading a truly amusing letter against the reality of psychic photography. It covers several pages, quoting different passages of Scripture, helped out by some indifferent Greek, the general purport of the whole being to prove that there is no possibility of spirits communicating with the earth. So how can they be photographed? It is a notable example of the "wholesale argument"—rather like taking a sledge hammer to crack a filbert. Questions of fact are not to be dealt with in this particular way. Theology and Science are very different things, and when one trespasses on the legitimate province of the other the result is always disastrous to the trespasser.

While most people are afraid of ghosts, even when they don't believe in them, a few prosaic people have a very matter-of-fact way of dealing with visitors from "beyond the bourne." There is a story of a cold-blooded commercial traveller who, while sleeping at an inn, was awakened by a ghost who complained that he had been murdered in the room a century or so before. The traveller expressed his regrets with a yawn, "but," said he, "it's no business of mine. You must apply to the proper authorities. Good night!"

Then there is the tale of the guest who on his way to an old manor house found himself confronted by a ghost in ancient costume who was alleged to haunt the place, being one of the ancestors of the family. In blood-curdling tones the spirit spoke: "I am the spirit of Sir Marmaduke de Montmorency, doomed to . . ." But the guest cut the speech short. "Glad to meet you," he said. "No doubt you are on your way to the house, and as I don't know this neighbourhood, I should esteem it a kindness if you would go in front and show me the way."

D. G.

**OBITUARY.**—Just as we are going to press we learn with regret of the decease of Mr. John Adams on the 29th ulto. Mr. Adams was for two years President of the S.N.U., and for many years President of the Battersea Spiritualist Society.

## DR. LINDSAY JOHNSON AND OUIJA BOARD EXPERIMENTS.

*To the Editor of LIGHT.*

SIR,—I notice in a report of an address on "The Science of the Ouija Board" (LIGHT, November 11th, 1922), Mrs. Hester Travers-Smith is reported as saying that Sir William Barrett and Professor McDougall had made some interesting experiments in Ouija Board writing, "the only substance that stopped the flow of force necessary to produce manipulations was a sheet of glass held in front of the eyes of the medium. Glass acts as an insulator in electric experiments, but why it should operate in this instance no one could determine as even a strip caused inhibition."

Now, Sir, a spectacle lens is nothing else but a (curved) strip of glass held in front of the eye, and therefore it follows that if the medium happened to be wearing spectacles at the time all automatic writing should cease. I intend making this experiment myself, by getting my friend—an automatic writer—to put on a pair of spectacles during the writing and see what effect it has. As this matter is of considerable importance, may I suggest that Mrs. Travers-Smith should try this in the presence of witnesses, and I will undertake the same here in Durban and report results to you. Such a test should settle the question once for all as to whether it is true in every case, or partly true, or a mere coincidence.

Yours faithfully,  
LINDSAY JOHNSON.

Britannia Buildings,  
West-street, Durban, South Africa.  
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## HOW I IMPROVED MY MEMORY *in one evening.*

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull. If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory *in one evening*. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

**NOTE.**—Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments, or of information that may usefully supplement the answers given.

### AUTOMATIC WRITING: A STRANGE CASE.

E. P. G.—The account you allude to appeared in the "Times" during August last. It told of the psychic powers of an English woman, who receives messages in the hieratic script used by the priests of Asia Minor, 7,000 years ago. The story is that while on a voyage as passenger in the "Makura," she tried, at the request of the captain, to obtain some automatic script. It came in "Eastern writing" (of which she had had previous experience), and was later identified by a famous archaeologist (whose name is not given) as genuine hieratics, the hieroglyphics used by the priests up to 5000 B.C. The message was read and proved to be appropriate to the occasion. We gave a full account of the matter in LIGHT of August 26th, 1922 (p. 537), to which we must refer you, having only space here to give a brief outline of the matter. We agree with you that it was an interesting case, of which one would like to hear more, but we have seen nothing further on the subject.

### THE QUESTION OF PROOF.

F. WILSON.—A great deal of time is wasted in confining attention to some particular instance of psychic phenomena or even some particular group of manifestations. We find this going on all the time, the debaters treating each matter under attention as though it would settle, one way or other, the question of human survival. It is certainly the case that now and again some particular example is actually sufficient in itself to prove the reality of spirit agency, but it is usually better to take the whole field of evidence, and then, when you have studied the leading cases carefully you will find that there is but one explanation which will cover them all, viz., the activity of human spirits. The truth of immortality, or at least of human survival, could be arrived at by a process of reasoning. The phenomenal evidence to us comes as something that confirms the reasoning—"clinches" it, so to speak.

### GROWTH IN SPIRIT LIFE.

E. C. H.—You are puzzled by the fact that spirit children, when communicating frequently through mediums, appear to remain children year after year. We are certainly familiar with such cases, but it is only an appearance. Remember that the medium's part is that of reproducing the personality of the spirit and that reproduction, or "dramatisation," as it has been called, may be very imperfect and conform to some original impression in the medium's mind—an impression made at the beginning and not subsequently modified. On the other hand, where the mediumship is of a fine quality, we have watched the growth and development of the communicating spirit—the advance from the immaturity of youth to the development of manhood or womanhood. Again we have known cases where the spirit guide has deliberately assumed the appearance of a childhood long passed for the sake of identification and recognition. On other occasions where this innocent counterfeit was unnecessary, the spirit behaved and talked as a person of full years and intelligence. Again, it is to be remembered that, operating from a world beyond our physical conditions, spirits are never able to give a perfectly exact presentation of themselves as they really are. At the best it is only an approximation to the reality. It may be a very close one sometimes, but it cannot be precise.

### NATURE OF THE SPIRIT BODY.

C. MACB.—This is a question which we have dealt with many times before, and it would take a whole volume to cover the question in any adequate fashion. We will only set down here, then, that the super-terrestrial body is probably composed or organised ether; that it is proof against illness, mutilation or destruction, we have been told many times by those who should know. But remember that the spirit world is a mind-world and that an undeveloped soul may at first appear to suffer from the physical defects which were really left behind with the mortal body. And as regards illness and disease, these may be of the soul—as, for example, grief, remorse, hate, jealousy, and other sufferings of the mind. It is difficult for us to conceive of a world in which the physical conditions are absent. But we may picture a world which, like this one, has its inner and outer side, the external appearance reflecting the interior state as it does, to a lesser extent, here. There is much literature on this subject of the spirit body and spirit experience which we would advise you to study.

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## ANSWERS TO CORRESPONDENTS.

T. FERGUSON (Glasgow).—We have written to you direct. Amongst savage races psychical practices, such as healing (as in the account given), show the presence of general principles familiar to us but always liable amongst savages to be overlaid with superstitious practices. These things are interesting, of course, as a study in comparison.

DAISY M.—Our advice converted itself into verse as follows:—

Since you cannot cure it, patiently endure it; soon it will be past.  
So try not to shirk it; quietly outwork it—joy will come at last.

E. CORNELL (Ventnor).—Investigators are already engaged on the question to which you refer, and many discoveries are being made which have not yet been made public. But the question of getting together fifty mediums for such an experiment as you suggest is clearly out of the question.

H. C. SCOTFIELD.—We are giving the matter attention; but in view of the present position we do not think it advisable to publish your letter.

A. CHRISTIE.—Surely it is a matter which should be arranged between mediums and the Societies concerned. It is not one in which we should interfere.

## A NEW YEAR MESSAGE.

Mr. Albert Goold, of "The Hollies," Sutton-road, Walsall, writes:—

As a reader of *Light* from the time of Dawson Rogers, I have noted with pleasure its development and progress. And although "others have laboured and we enter into their labours," as "The Book" says, I feel you in later times have raised a super-structure, perfect in its parts and honourable to the builders. So I offer you my humble thanks and good wishes for the New Year.

## NOTICE TO "LIGHT" SUBSCRIBERS.

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## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*Lewisham.*—Limes Hall, Limes Grove.—Sunday, Jan. 7th, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. H. Boddington.

*Croydon.*—Harewood Hall, 96, High-street.—Jan. 7th, 11 and 6.30, Mr. Percy O. Scholey.

*Brighton.*—Athenaeum Hall.—Jan. 7th, 11.15 and 7, Mrs. Cannoch; 3, Lyceum. Wednesday, 8.15, President Mr. Everett.

*Camberwell, S.E.*—The Guardian Offices, Havil-street, Peckham-road.—Jan. 7th, 11 and 6.30, Miss Lillian George.

*Holloway.*—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whisky drive in furtherance of Building Fund. Sunday, 11, Mr. Ernest Meads; 7, Mr. George Pryor; 3, Lyceum. Monday, 8, members' developing circle. Wednesday, 8, Mrs. Podmore, address and clairvoyance. Free healing: Friday only, children and adults. Sat., Jan. 13th, Lyceum New Year party and dance; fancy dress optional; warm welcome for all.

*St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).*—Jan. 7th, service. Thursday, Jan. 11th, 8, address and clairvoyance.

*Shepherd's Bush.*—73, Becklow-road.—Jan. 7th, 11, public circle; 7, Mrs. Annie Johnson. Thursday, Jan. 11th, 8, Mr. J. Spiers.

*Peckham.*—Lausanne-road.—Jan. 7th, 7, Mrs. E. Edey. Thursday, 8.15, Mrs. S. Podmore.

*Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Dec. 7th, 11, Miss E. M. Maddison; 7, Mrs. Mary Crowder.

*Worthing Spiritualist Union, Ann-street.*—Jan. 7th, 6.30, Mrs. Paulet. Jan. 11th, Mrs. Hadley.

*Central.*—144, High Holborn (Bury-street entrance).—Jan. 7th, 7, Mr. T. W. Ella. 12thn, 7.30, Mrs. A. Jamrach.

*Forest Hill Christian Spiritualist Society.*—Foresters' Hall, Raglan-street, Dartmouth-road.—Dec. 7th, 6.30, Mr. and Mrs. Pulham. Wednesday, Jan. 10th, 8, Mr. F. L. Brown.

*Richmond Spiritualist Church, Ormond-road.*—Sunday, Jan. 7th, 7.30, Mr. T. W. Ella. Wednesday, Jan. 10th, clairvoyance.

## NEW PUBLICATIONS RECEIVED.

"The Theosophist." December.

"The Hibbert Journal." January.

## SOME RECENT BOOKS.

"The Phenomena and Philosophy of Spiritualism." By Julius Frost. (Morland, Amersham, Bucks., 2s. 6d. net.)

As Mr. Frost tells us in his preface, in this book he has aimed, not at offering a complete text book of Spiritualism and its philosophy, but rather at the production of a cheap book to put into the hands of enquirers. Naturally it is written from a rather elementary point of view, but should serve as a useful introduction to those who are seeking initiation into a subject that, while clear and simple in its fundamental ideas, abounds in problems in its smaller issues.

"A Manual of Graphology." By Arthur Storey. (Riders, 2s. 6d. net.)

This should be a valuable guide to those who study the science of character reading from handwriting. It goes minutely into the subject, and instruction is assisted by diagrams and reproductions of the caligraphy of notable men and women.

"The Mystic Way. Christian Thoughts from a Home of Age and Sickness." By the Principal. (Elliot Stock, 1s 6d. net.)

This is a book of a highly devotional character, and will doubtless have a consoling message to those for whom it is intended.

"Life's Practical Philosophy." By Charles Wase. (Riders, 4s. 6d. net.)

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,192.—VOL. XLIII. [Registered as] SATURDAY, JANUARY 13, 1923. [A Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

purely fictional creation. Such psychological phenomena are regrettably common. In his sympathetic Preface to this little book Sir William Barrett writes:—

These automatic messages, and the supernormal phenomena often intermingled with them, present a profound psychological problem, the complex origin and complete solution of which Science must be left to unravel in years to come.

Science, however, is not a proprietary article of modern scientists, and there is no reason why scientific Spiritualists should not deal effectively with this problem now. They have a rich store of grievously-neglected material in the works of "the Father of Modern Spiritualism," and are very much less to be excused for disregarding this than are the professional scientists.

\* \* \* \*

## THE EXPERIMENTAL DATA OF SPIRITUALISM.

After his extremely slight investigation, Father Hole raises the question whether anything can "be deduced from these genuine messages as to the present condition of the departed." Neither from Spiritualism nor Psychology does he find the answer encouraging, and therefore turns to the Church for something better. It did not occur to him that in his valuation of Spiritualistic evidences he might unconsciously be guilty of judging from *negative* instead of from *positive* data. From the well-informed Spiritualist's point of view this is precisely what Father Hole has done. Moreover, the competent psychologist has no difficulty in seeing that the Churchman and the medium discredited by him, alike sincere, are alike victims of psychological determinism. Spiritualist students should easily detect the mediumistic psychologization, but Churchmen may not so readily recognise the ecclesiastic one! As Father Hole seems to have failed in finding any positive Spiritualistic data, we here offer one out of available thousands. It is from the book, "Seeing the Invisible." First published in "The Occult Review," 1906, this is the beautiful and true story of Colonel Brown-Ferris. One day he and a brother officer in India were making out a list of the effects of a brother officer who had died of cholera:—

We were sitting one at each end of the table with writing materials, and as each article was named put it down on the list. While we were so engaged we heard a step on the verandah. We looked up, and said to each other, "If we did not know — was dead, we should say he was coming in now." He did come in, and spoke; and the strange thing is that he seemed to think it quite natural that he should be there and speak, although he knew he was dead. He said: "I cannot be at rest because there is something I ought to tell and to do. Will you write it down? Before I left England I was privately married in — church," giving the name and date. "My wife lives there now, and I have a boy. I wish this to be known, and that the property I have here should be sold and the money sent to her. I could not rest till this was done, as no one knows I was married." This was all, and he was gone.

We had both written the directions, and they were word for word the same. We made inquiries in England: it was all true; he had been married, and at the place and date given. Of course the money was given to his wife. If he had not come to tell us, no one would ever have known anything about it."

## NOTES BY THE WAY.

ONLY to us is Beauty beautiful,  
The bliss of senses and a rose of fire,  
If it is human. The universal lyre  
Of Nature it is mute, till these our hands  
Draw it towards us, and its quickened strands  
Beneath warm fingers scatter melodies  
That answer ours and that with ours respire.  
—GEORGE FRANCIS WILSON ("The Amaran").

## COMMON PSYCHOLOGICAL DIFFICULTIES.

A little book by the Rev. Donald Hole, entitled, "Love and Death: Notes on the Life Beyond the Grave," strikes us as being an entirely sincere and dispassionate effort towards truth, rendered comparatively if not wholly futile by its author's complete unconsciousness of the psychological determinism of thought that it displays. Of course this is an altogether too common disqualification. Thinkers who are free from even institutional "psychology" are few and far between. *Psychology* is a system of thought expository of mind, but there is no term in use similarly applicable to *mind as a motive power*. Psychology is a form of knowledge, and "knowledge is power," but this form of power is precisely the antithesis of the power of mind as a social psycho-dynamis. They act in inverse ratios. As psychology extends, individually or collectively, the psychological environment (whatever it may be) diminishes in power. The individual or collective mind least subject to the psychological action of mind is (other things being equal) most open to what for that individual or collective mind may be called progressive truth.

\* \* \* \*

## "PSYCHOLOGIZATION."

Father Hole justly complains of the automatic writing and trance utterance in which the positive feature is mere reflection of the characteristic thought of the medium or of the circle concerned. His complaint is equally just in respect of the honest, honourable medium who could not discriminate between the impression of an actual person and that of a novelist's

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

## DREAMS: SOME PSYCHIC TYPES.

By MRS. F. E. LEANING.

No one who has read any of the older collections of strange happenings and inexplicable events can fail to have noticed that among them there are usually included one or two "Remarkable Dreams," and the very mention of dreams calls up a certain degree of interest, since we all know by some degree of personal experience what dreaming is. Individuals differ immensely in this respect, of course, some dreaming frequently and vividly, others seldom and only meeting with faint and vague impressions, which are dispelled in a few seconds by the natural calls of daylight duties and common sense. The popularity of "Dream Books," which profess to tell people what particular dreams may mean, is a sign of the deep-seated curiosity which the waking mind feels about its sleeping-time life. Just where foolish superstition ends, and some dim grasp of the true underlying significance of individual dreaming begins, is the business of Psychic Research and its orthodox ally, Psychology, to find out. These two are partners in the quest, and they preserve a remarkable and jealous separation between their respective spheres, the one concerning itself entirely with normal dreaming, and the other with equal exclusiveness taking over everything lying outside that line.

The following, though simple enough in itself, is an example of the latter class. A professional woman whose work kept her in London during the week, had gone to spend a Sunday in the country with some relatives. They were not her own family, but lived in an adjacent town. On the evening in question an aunt was expected, but had not arrived when Miss Chester, as I will call her, went to bed. In the course of the night she dreamed that she went into another bedroom opening from the same landing as her own, but on the opposite side, and there saw that her aunt was in bed and asleep. What drew her attention and caused her some surprise was that there hung over the bed headrail a neckchain with a crucifix attached to it, a thing not at all in keeping with her aunt's known tastes. On awakening next morning she was told of her aunt's late arrival after she had been asleep, and on visiting her room found the chain and crucifix as she had seen it in her dream. Such a dream as this, of the class named Veridical, or true to fact, is not seldom met with, for it is an elementary and insignificant example of the generally more tragic dream in which the death or danger of a distant friend is seen. Such dreams are usually disquieting, and very often are found to have coincided with the event. But no one should suffer too keenly until there is definite confirmation of them, for the reason that a fair number of such dreams are on record as being really "only dreams" and having no relation to truth at all. We should always wait and see.

Another kind of dream has more perplexing elements about it, for it is, in the case which came under my notice, of the kind we should classify as telepathic, only that telepathy is ruled out by the circumstances. A charming girl of eighteen, whom I will name Harebell, was a visitor at a country house in the Midlands. Late one evening a gentleman arrived, travel-stained and weary, just as the party of young people were dispersing for the night. Looking down from the landing on the lighted hall below, she merely caught a glimpse of his back as he crossed it quickly, following a servant, and no introductions took place in the circumstances, nor did she hear his name. That night she dreamed persistently that she was walking on a common or heath, alone, but continually came face to face with a man whom she had never seen, and tried to avoid by passing round clumps of shrubs and greenery, coming to the margin of a pond every now and then. The next morning, being the first down, she stepped through the open French windows and spent some time in the dewy summer garden. Coming back, she found among the breakfast party a stranger whom she recognised as the man of her dream, and, strangely enough, though they had never met before, he exclaimed and insisted that they must have done so, for her face was familiar to him. Upon her denial, he went on to speak of their having met on a common, and referred to groups of trees, water, and so on, though he could not name the time or the place itself. Startled and abashed she would not mention the coincidence of her dream with this description, of which she recognised all the details, and left him to continue in private conversation with her hostess his perplexed re-iteration of this unaccountable feeling. There was no romantic sequel to this story. He was not the man who later on courted and wedded her, and only once, some five years after the dream, did the thought of him even enter her mind again.

The above is a curious and interesting example of what we may call the Reciprocal dream; one in which two persons

share, and each takes an independent part. But it is the general rule that in such cases there is some bond of affection or interest between the dreamers, as between husband and wife, or great friends, or that such a bond develops.

In the latter case the dream belongs to that great class, outnumbering all the others, which foreshadows the event not yet come to birth. In them we see the Premonitory sense coming into play, but by no means always fraught, as some seem to think, either with doom or even with outstanding significance. When the premonitory dream is concerned with a tragic happening, it occasionally has the beneficent effect of preparing the mind for the reality, so that the blow that falls, as fall it must, does not do so in naked hardness, perhaps shattering the reason or the power to endure. The dream of disaster sometimes avails to warn the dreamer effectively, and prevent its fulfilment; where it does not, it girds him with fortitude to meet it. The classic case of Julius Cæsar is in point.

"Thrice hath Calphurnia, in her sleep, cried out:  
Help, ho! they murder Cæsar."

What happened, the world knows; but not all the world knows that Cæsar set down his reflections on the matter, and that they may well apply to all who labour under a similar apprehension.

"Be it so then," runs the fragment. "If I am to die to-morrow, that is what I am to do to-morrow. It will not be then, because I am willing it should be then; nor shall I escape it because I am unwilling. It is in the gods when, but in myself how, I shall die. If Calphurnia's dreams are fumes of indigestion, how shall I behold the day after to-morrow! If they are from the gods, their admonition is not to prepare me to escape from their decree, but to meet it."

In the temper of the noble Roman here reflected there is much that is entirely in keeping with that of our own race. Many a humble soldier in the war received an intimation of a like import, and remarked to a comrade that he knew "his number was up." The great philosopher, Spinoza, was not quite correct in sheltering his disbelief in "spirits" behind Julius Cæsar, who, "as Suetonius reports, made sport of such things and yet prospered." It would appear rather that he took such things seriously, but remained always master of the situation, as it becomes a man to do.

Perhaps one of the most interesting classes of dreams, after those already mentioned, is that in which a dreamer manages to affect the waking senses of someone else. There is a story which the reader will probably have run across more than once, of a doctor in America who lay down in the day with the intention of paying a dream visit. He dreams that he goes to a town many miles away, knocks at his friend's door, leaves a message with the maid to say he has paid the call, and then wakes up. And he finds that the dream has actually externalised itself, for the message has been received. In one story the town is New York, and in another it is Philadelphia. In one, also, the doctor asks for a glass of water; and is subsequently recognised by the maid among a number of her master's guests, as the visitor who did so. Whether we have here got hold of two separate incidents, or of one in two slightly varying accounts, one does not feel sure. It can hardly be a practice among American doctors to go trying these experiments, though their value is very great indeed from the psychic researcher's point of view. The theory of an "extension of consciousness" does not go quite far enough to cover them, and others of their class, because while it can at a stretch explain the passive receiving of impressions, it does not allow for the exercise of activities. When the consciousness concerned clothes itself in a body which is visible, audible, and tangible enough to knock at a door, and to impress its appearance on a person with whom it has no previous acquaintance, we are, I think, called upon to recognise a range of psychic power and independent action which is greater than that required by a simple act of clairvoyance, such as was instanced in seeing the crucifix.

A scrutiny of the wonderful phenomena sometimes called "travelling clairvoyance" seems to point in the same direction as the externalised dream. Dreams of discovery also, such as Jung Stilling's thrilling and dreadful story of the finding of the body in the old well through a dream, almost always give an undeniable sense of the dreamer going in person, though not in his physical body, to the scene described, and afterwards recognised. So we see that the study of dreams is not one to be ignored or neglected, but well worth considerable attention, which it bids fair to receive in a greater measure than in a less scientific age.

### SYMPATHY AND THE SENSITIVE TEMPERAMENT.

Certain superior, matter-of-fact persons are accustomed to ridicule the idea or deny the fact that sympathetic conditions and harmonious vibrations are necessary to ensure, or rather, to encourage, satisfactory results at sittings with mediums; yet most people surely have experienced the feeling of contentment and happiness that pervades the atmosphere, whether at church, concert, or in any other assembly, where we intuitively know that the people are "of one mind in an house." There is no preacher, orator, actor or musician worthy of the name, but who is conscious almost at once of the fact that his audience is with or against him, is listening with attention, interest or with indifference to what he is presenting to them, and he is either helped, or, as some would say, inspired, to give of his best, because of the attitude of respect and appreciation; or, on the other hand, if he has not a strong determination and full reliance on his own personality, he may find that an antagonistic atmosphere will influence him so much as to make spontaneity of expression impossible. It is interesting in this regard to relate an incident which occurred recently, at Chesterfield on the occasion of a piano recital given by Pachmann.

Pachmann had just finished playing the first item on the programme when he rose impetuously from his seat and pointed to an unhappy man in the audience on the platform near the piano.

"He is not in sympathy with Chopin," said the Maestro, "and I should be glad if he would leave."

While the audience tittered and shuffled uneasily, the poor victim had to be asked to go to another part of the hall where a seat was found for him, before Pachmann could be coaxed to resume playing.

Many similar instances of musicians being annoyed by uncongenial surroundings could be recorded.

Liszt, on one occasion, playing at a command performance before the Russian Court, had only played for a short time when he observed that the then Czar had commenced to talk: Liszt caused a considerable sensation by at once ceasing to play; in the midst of the general consternation, the Czar sent to inquire if Liszt were unwell, but the virtuoso was equal to the occasion and very diplomatically modulated his rebuff—which might have proved an awkward *contretemps*—into 'an act of humility; for the Emperor of Music sent back to the Emperor of Russia the message: "When Your Majesty speaks, all the world is silent; I await your command to continue." If such be the case with ordinary everyday affairs, how much more must the effect of the mental attitude of the sitters be felt by sensitive mediums whose peculiar psychic faculties are as yet so little understood.

H. H.

### RECALLED TO LIFE.

#### A DREAM EXPERIENCE.

The subjoined narrative will interest some of our readers. It was sent to one of our contributors—a gentleman well-known as an authority on psychical questions—who forwards it to us with the comment that the orthodox form which the experience took was doubtless a reflection of the ideas of the subject of the experience. The narrator—a lady—states that the dream or vision occurred to her many years ago, but desires that her name and address shall not be published.

#### GOD WILL HELP US.

I am just recovering from a severe illness. I have had a bad attack of typhoid fever and have had an experience that I do not think falls to the lot of many. I was told to let it be known, so I am writing an account of it so that in His own good time our Heavenly Father may see fit to let it fall into the hands of someone that He may appoint to deal with it if He so wills.

I had passed into that state of unconsciousness that usually precedes death. I felt myself lifted and borne away, and set down before what appeared to be a very bright white cloud, very, very, bright, and very, very white, whiter and brighter than anything I had ever seen before. I could just discern two figures that appeared to be in human form in the midst of the cloud, that on the left in a voice without a sound compelled me to give a strict account of my past life, questioning me as to my motives of every action both of omission and commission. I was greatly frightened, and pleaded hard for pardon for the sake of His Son. I felt then that the Person on the right-hand side was also pleading for me, and I understood that it was our Lord Jesus Himself; His intercession prevailed, and I was to join the waiting souls that were under an altar. I now became conscious of a waiting figure in human form, clothed in a flowing robe, with a wide purple scarf thrown over one shoulder and clasped low down under the opposite arm, standing on my left, and he was told to take me to my resting place. At once I seemed attached to him by some force outside myself, and was borne by him through a space not apparently boundless but with what

looked like several small workshops on one side. We were passing along when a Being, clothed in robes all white and shining and glistening, and who seemed to come out of space, met us and stopped the angel who was bearing me and spoke to me, telling me that someone on earth was begging our Heavenly Father to let me return to earth. I was told to go back, there was work for me to do, and I was to let it be known what I had seen, and to write it down and entitle it: "God Will Help Us"; the angel disappeared, not gradually, but all at once. The Being in charge of me then turned back earthwards and shortly left me, but I still found myself travelling earthwards, and presently saw stretched on the bed what appeared to be my own dead body. I seemed to overshadow it and permeate its every part.

A little time afterwards my sister said to me, "I knew you would not die, because I asked God to let you live and give you back to us."

EUDOIA.

12th December, 1876.

### MATERIALISATION: AN OLD-TIME EXPERIMENT.

A reader sends us a cutting containing a quotation from "Reminiscences of My Life," by Henry Holiday, the artist. We fancy we have published it before, but as this would be some years ago, it may be worth reproducing:—

"Another evening at dinner I had been repeating to Lady Brownlow a singular account I had received from my friends, Mr. and Mrs. Julian Marshall, of a séance where they had witnessed some remarkable performances by two mediums, seamstresses from Newcastle. They told me that one of the girls was placed in a cabinet under special carefully devised conditions. A large pair of scales was so constructed that half the beam was in the cabinet and half outside. From the end which was inside was suspended a seat in which the girl was placed, clothed in a sack which was tied round her neck and sealed. A scale was hung to the outside end containing weights which formed a counterpoise to the weight of the girl.

"The lights were lowered till the room was nearly dark, and presently a small figure appeared on the floor and moved about among the persons present, and at the same time the scale with the counterpoise descended till the beam stood at an angle indicating that the girl inside had lost half her weight. When the figure disappeared the scale resumed its original position, and when the lights were turned up the girl was found in her scale, still enclosed in the sack with the seals intact, and she was awaking from a trance in a very exhausted condition.

"When I finished the story, Mr. Arthur Balfour, who had been listening, said: 'That took place in my house.' 'Indeed,' I said, 'but why did not you stop me, and tell the story yourself? Giving it second-hand I may easily have remembered parts incorrectly.' 'No,' he said, 'your account was quite correct.' And he explained that the theory suggested by the strange effect on the scales was that the spirit materialised itself out of the very substance of the medium."

### THE LATE PROFESSOR HYSLOP AND SPIRITUALISM.

We take the following quotation from an article by the late Professor Hyslop. It will serve to give those unfamiliar with his point of view an indication of his attitude towards our subject:—

"Spiritism is not vague in its verdict. It is more direct and confident than any religion which has faith alone to support itself. Spiritism speaks in the name of science, and it intends that its belief shall have the same credentials as Copernican astronomy, Newtonian gravitation and Darwinian evolution. There is nothing uncertain about it. We are firmly planted on the threshold of a new order of things. Spiritualists of the old schools are beginning to see that they must change their tactics, particularly that they must give up their public performances, which from every point of view, only bring discredit on the whole doctrine. Many of the orthodox churches are taking up Spiritism seriously from the standpoint of science. They will accept the verdict of science and go on with their ethical and spiritual work in the churches. They are finding that their belief in a future life is proved by science and they are using that foundation for all that it is worth. Whenever a religious man can quote science in his own favour he invariably does it. The only thing that has kept the churches out of Spiritism heretofore is the universal distrust of many of the Spiritualists. There is at present a very hopeful outlook for a general spread of interest among all classes of people. All that is needed is to get matters on a scientific foundation, keeping them independent of the everlasting appeal to the sensational world."—"The Forum"

## TIME, SPACE, MATTER AND THE SELF.

### SOME THOUGHTS FOR STUDENTS.

By A. W. GARLICK.

#### THE SPACE SENSE.

Space, the companion of spirit and of all the material images or reflections of spirit, is a mode in consciousness necessary for our appreciation of an external universe and of the relationship between objects as to their size and position.

An infant stretches out its hand for objects that are quite out of its reach—it lacks the sense of distance; the man born blind on receiving his sight had the task of reconciling this new experience with his previous ideas, and the discrepancy was apparent when he "saw men as trees walking."

The simplest space sense is awareness in one direction only—from point to point.\*

A further expansion is awareness in a new direction, away from the line, and is the "Flatland" of that fascinating book by Abbott.

A further expansion is awareness in yet another direction, unknown in "Flatland," where the observer sees his surroundings from the point of view of this our three-dimensional space.

Faith in the "fitness of things" tells us that growth of space-consciousness does not stop at the merely three-dimensional stage, but that expansion is possible to conceptions of yet other dimensions, that have no limit as regards expanse; the only limitation referring to direction. Space ideas of some sort must accompany any concept.

The impressions we receive of the common objects that surround us may be divided into two very distinct categories. There are those simple impressions of the mere externals of objects that are made on the five physical senses, accompanied by a very slight mental effort; then there are impressions of that side of objects which is hidden from merely physical sense, being cognised only by the subtle and spiritual faculties such as memory, instinct, reason, judgment, artistic and other tastes, intuition, inspiration, etc. These might be called impressions from within.

At first the study of space-dimensions is apt to produce in the mind the mistaken notion that space is a perceptible object in itself instead of being (as stated above) only a mode in consciousness, and possessing no separate, objective existence apart from its Etheric—Gaseous—Liquid and Solid content—that is to say, all the compounds of these in the objects that surround us. These all, even the very air we breathe, are included in the space idea; other physical space there is none. Interstellar space (so called) is continuous etheric matter (no physical interstices).

According to a certain point of view, there is a universal, stable Centre,† in relation to which all else moves with time. Each moment of time and each spatial point, must be regarded as moving about this Centre, itself unmoving.

Time and space are ever in motion in relation to that immovable Centre; to us, bound to this ever moving wheel, there is no rest; we pass feverishly from moment to moment in space, either hoping or fearing or despairing. Could we but cast off at will from the wheel and identify ourselves with that stable Centre, there would no longer be fear nor despair, and hope itself would cease with realisation.

The seer may occasionally stand aloof from the course of moving events and see whole that which ordinarily is only seen in part.

This freedom is the heritage of every soul; it is his now, if he will but grasp it.

#### RELATIVITY AND THE ETHER.

Scientific standards apply to the three states of matter, and the three dimensional consciousness of matter; it is now being acknowledged that these standards are relative only; for example: electrical phenomena are said to occur, that do not appear to obey any known law of matter and motion.‡

\* See Hinton's works on the Fourth Dimension of Space.

† Although a spatial term, Centre must be regarded here as a relationship, rather than a position. See Bhagavad Gitā, Discourse IX., verse x.

‡ See "Matter, Ether and Motion," by Professor Dolbear, page 85.

The hitherto hypothetical ether is generally recognised as a definite state of matter thus: solid, liquid, gas and ether. The ether possesses distinctive features in addition to those of the three other states, enabling it to be the medium between the various forces (natural and spiritual) and matter. As regards consciousness, the same remarks apply, for the fourth dimensional state of consciousness has distinctive features in addition to those of the other states. Furthermore, the above statements apply also in the relationship existing between Spirit and Matter, for Spirit possesses a distinctive nature of its own which includes potentially the nature of Matter as the greater includes the less.

With regard to external things all standards are relative. Are then relative statements the only possible ones? Are there no standards other than those built on the shifting sands of change? Whatever our mental attitude may be, there is, hidden away somewhere in our subtler self, a faith in, if not a knowledge of an Absolute to which all else is relative; a Stability over against restlessness; it is only in such a Centre that heart and mind are peaceful.

#### THE FOURTH STATE OF MATTER.

It is only within the last few years that science has seriously taken up the subject of the fourth state of matter (ether), and marvellous progress has been made, helped by the insight and inspiration of philosopher and seer and by research in the as yet little explored regions of the mind, and its little-known laws. These labours will involve the giving of extended meanings to terms in common use and certain modifications to standards which, applying as they do to the three states of matter, do not necessarily apply to the etheric state, also which while applying to the three dimensional point of view, do not at all necessarily apply in cases of the further expansion of consciousness.

It is important to recognise it as a mistake that is sometimes made, *viz.*, in considering space and air as equivalents, whereas space is nothing but a relationship in matter. This confusion of thought may account for the difficulty that is commonly experienced in conceiving other dimensions of space. Portions of matter bear a space-relationship with other portions, *in the mind only* of the observer, a concept only, but which often is accorded a certain objective reality.

Viewing etheric matter it may be said to have an aspect facing spirit (this will be dealt with further on). Spirit acts on the ether, inducing therein certain currents, life currents, which pass out *via* the ether into our physical world. In this sense the etheric world is the Middle Kingdom, for here spirit and matter meet, but do not mingle. It is always the effect of the ever-present, all-permeating spirit that we feel, not spirit itself; thus the ether is the medium of inflowing spiritual influence on the world of matter.

Another sense is needed to cognise this etheric state of matter; thus we have a third category of impressions of objects, *viz.*, a set of etheric impressions which are made by objects on the etheric senses of those who can use those senses, as instanced by the psychometrist who receives, and can record the impressions produced by etheric currents; but, in addition to those who are thus gifted, it is by no means unusual for people to be sufficiently sensitive to see the radiations from a magnet in a dark room, also of a certain outflow from the nerve endings.\*

Some substances although chemically identical are yet very different in nature. For instance, in comparing synthetic milk with natural milk, the difference is subtle and etheric, and is not detected by chemical analysis; yet the synthetic milk is useless in rickets, while genuine cow's milk is invaluable in that complaint; the life-currents acting through the ether appear to make all the difference (Vitamines).

According to Hiram Butler the human etheric double has the appearance of a glittering skeleton framework of electrical discharges, and from Dr. Kilner and C. W. Leadbeater we learn that hair-like radiations extend a certain distance from the surface of the body, and that these radiations straighten out when the vital currents are unimpeded

\* See "From the Unconscious to the Conscious," by Dr. Geley.

as in physical health, and that conversely they appear limp and drooping during sickness: these radiations are visible to the etheric sense or with the aid of Dr. Kilner's specially constructed screens.

The form-aspect of material objects entirely satisfies the student in one school of thought; it represents to him the entire universe; he sees in matter all the potency and power of life; the occult student, on the contrary, has evidence of the welling-up of vital activity in or through fundamental substance, and he regards life as manifesting its power and potency in every material form.

The ether, as a perfect fluid, permeates and surrounds all matter in its gaseous, liquid and solid states, and in the ether is seen this perpetual welling-up of electrical currents that thrill out through the three states of matter, and rebound at the limits of density, just as the concentric rings from a pebble thrown into a pond ripple out to the bank, from which other wavelets return to the source of disturbance.

In dense matter these currents are the natural forces of various kinds.

Spirit may be said to have for its body the forces in the aggregate—Force in its turn has matter for its expression, or body. Otherwise stated, the ‘‘raiment’’ of spirit (in part) consists of: Vital Power for reproduction, nourishment and growth, the Moral Power of Love, and the Creative Power of Will—enveloped by Wisdom, Love, Wisdom and Power made manifest.

Matter is the manifestation of the natural forces studied by science.

The centrifugal force pressing out and forming matter, is said to be psycho-magnetic, and but slightly intelligent, while the centripetal force of the return wave, back to its Source, is self-conscious and moves to freedom.

We have then in the etheric world a region where the hitherto hypothetical is seen to be the actual, according to the wider interpretations, and science is now enlisting the help of the philosopher for future work, as stated above.

If only Science would bring Religion (not a religion) into its council-chamber, the company of sages and world Helpers (the ‘‘communion of saints’’) would be complete—we need them badly, and Faith tells us that they are forthcoming.

Broadly speaking, our solar system is a universe of Force and Matter; of this indivisible pair, force is the hidden but active partner of matter, while matter is the visible but passive aspect of force and is in a state of more or less stable equilibrium. It is only necessary to apply suitable and sufficient force, or heat, to upset the equilibrium and disperse both force and matter. This fact is of wide application, being true in non-physical as in physical instances.

A scientific discovery will act on minds that possibly had not been so stirred before; thus thought is stimulated, the imagination fired (a set of veritable explosions), mental and emotional forces are set free, and certain physical molecules are disintegrated.

Again, some circumstances may arouse in individuals and communities such emotions as love, fear, hatred, jealousy, patriotism, religious fervour, etc.; these all are dynamic, some destructive, some building and combining.

The remark is commonplace that undue expression of the emotions “takes it out of one,” meaning that a dispersal of force and of its accompanying matter occurs. Physical explosions act in a manner very closely resembling the above.

Matter in the etheric state is highly sensitive to every kind of physical impact from without and spiritual influence from within; the changes of form, colour and position of etheric forms are almost instantaneous, changes that are induced from within and from outside.

Hence it will readily be seen that for human nature in its present uncontrolled state as regards anger, greed, false love, etc., it would be mischievous in the extreme for humanity at large to be as yet in control of the natural forces, or over invisible agencies to a greater extent than is already the case. Wisdom, that is, knowledge plus the altruistic sense, would render the wielding of this tremendous power a blessing to mankind, as unwise makes the use of this knowledge diabolical.

Far better for the ignorant to continue to be sceptical, cautious and superstitious with regard to the unseen, rather than to find themselves in constant touch with, and in some cases in control over, things, entities and people that are not normally visible; this expansion of consciousness comes to all in good time.

A word of warning might here be not out of place, to those rash souls who persist in treading what, for the majority of us, should be forbidden avenues of research, if we value peace of mind. The ‘‘Dweller on the Threshold’’ is not an imagination but a reality; the attempt to rob the victim of his identity is one evidence of its presence; should that happen to anyone who is unprepared, let him or her call for help, if the will fail—spiritual help and guidance are ever near at hand (a sincere, intelligent petition is infallible). Terrifying though it is; if the effect of the visitation be (as it often is) to prevent unprepared mankind from incurring greater misery than he already has, it may be regarded as a friend in disguise, even though at the expense of a sojourn in a lunatic asylum, a common occurrence with dabblers in magic, “white” or black. This

warning, however, does not apply to the earnest and altruistic student; to such there is no forbidden land.

#### ATOMS (ULTIMATE).

The scientist has now something to say of the particles smaller than chemical atoms (etheric matter).

Even the chemical atoms are fairly minute according to the statement that ten million of them abreast occupy one linear inch, yet we are told that even they contain one hundred thousand electrons (actual particles), and that those composing the Alpha rays move at the rate of ten thousand miles per second; the inconceivable minuteness of these particles is such that relatively to their size their free movement within the chemical atom is through immense distances therein. For the wonderful research that resulted in these statements we are indebted to Mme. Curie, Lord Kelvin, Professors Rutherford and Soddy and others.

As to the nature of that mass of ultimate atoms called the ether, it is said to be free of fluid friction and devoid of viscosity (a perfect fluid). As a place, the ether is a world of shadows, dreams, echoes and “spiritist” manifestations. It is a receiver, transmitter and recorder of vibrations and is acted on by the mere presence of that all-permeating spirit which stirs us to the depths of our nature.

The effect on the ether from the material side is not so direct, thus the striking of a bell agitates the molecules, and starts currents in the permeating ether. These currents echo back and induce vibration in the particles again, and thence through the atmosphere to the ear of the listener, and so via the nervous ether of the ear to the consciousness. An example of spiritual influence may be experienced in the mere presence of an altruistic soul without the necessity for speech even.

#### THE FOURTH DIMENSION OF SPACE AND THE ETHER.

What does the human self see from his true home away from space, on turning his attention to our three dimensional world? In order to see it in its entirety he must at least take the fourth dimensional standpoint; thence he sees the whole of our space laid out before him, in the same way relatively as “Flatland” may be seen from our space.

The beginnings are already amongst us of this abnormal power of vision (normal in the future); the psychometrist uses this power to a greater or less extent and more or less intelligently. In conversation with one such describing her sensations during this mental state she said, “When body and mind are quiet and receptive, sensations, objects and pictures seem to pass before me; these represent the conditions attaching to the object I hold in my hand at the time, and of its owner. If the person has an ache or pain I suffer a reflexion of those feelings in a corresponding portion of my body, so I am careful that my subject shall be fairly healthy. I also sense the person's temperament in a general way. When I see pictures of his or her past or future, it is not always easy to discern exact dates as these impressions vary greatly in distinctness of outline. At first I had great difficulty in discriminating between impressions which I regarded as my own, and others which I did not.”

During this state, it appears that the various objects and pictures mentioned have a certain enlargement or extension (aura) which consists of two distinct ideas rolled into one, viz., a Space and Time atmosphere. This extension belongs to the object, much in the same way that a distant view in our space has the blue and perspective of distance, or again, as a person may have an aura, say of geniality radiating from him.\* It is then according to the character of this extension of outline that the psychometrist, after some experience is able to tell with some accuracy, the length of time, and whether past or future. It is quite a common remark that such and such has a history attaching to it; (referring, of course, to the past). In the fourth dimension the future is also a part of its history which is already “written” in it (Kismet) as well as its past. This awareness of a future is a distinctive characteristic of four-space consciousness.

The psychometrist then, possesses a more or less developed etheric or X-ray sight and a certain degree of fourth dimensional consciousness, whereby he or she is able (in contradistinction to ordinary three dimensional sight of surfaces only) to see objects in their entirety. When humanity has acquired the full development of the five senses, this power will be common to all, even the slight knowledge we now possess of the etheric condition of things acts as a kind of winnow in our minds and blows away much of the unnecessarily mysterious and uncanny that characterises some exhibitions of the occult.

There is a wonderful fascination in four dimensional speculations, but it is not merely fascinating only, for much that is valuable may also be acquired by these studies

(Continued at foot of next page.)

\* Many of us, insensitive in a general way, are yet aware of the atmosphere around some objects; a stone, a tree, a building may breathe a sanctity, or some interest or another. This aura gives an almost physical impression to the psychometrist.

[January 13, 1923.]

## AN OLD-TIME GHOST STORY.

THE WYNYARD APPARITION AND ITS VERIFICATION.

No modern ghost-story has been more talked of in England, than the one in which the seers were two military officers named Sherbrooke and Wynyard. The men occupied conspicuous places in society, and were universally known as persons of honour, as well as cool good sense\*; the reality of their vision was attested by a remarkable circumstance which afterwards took place; and every effort of their own or on the part of others to give an "explanation" has been vain.

John Cope Sherbrooke and George Wynyard appear in the army list of 1785, the one as a captain and the other a lieutenant in the 33rd Regiment—a corps which, some years after had the honour to be commanded by the Hon. Arthur Wellesley, subsequently Duke of Wellington. The regiment was then on service in Canada, and Sherbrooke and Wynyard, being of congenial tastes, had become friends. It was their custom to spend in study much of the time which their brother officers devoted to idle pleasure. According to a narration resting on the best authority now attainable,† "They were one afternoon sitting in Wynyard's apartment. It was perfectly light, the hour was about four o'clock; they had dined, but neither of them had drunk wine, and they had retired from the mess to continue together the occupations of the morning. It ought to have been said, that the apartment in which they were had two doors in it, the one opening into a passage, and the other entering the sitting-room, but from the passage, and no other egress from the bedroom but through the sitting room; so that any person passing into the bedroom would have remained there, unless he returned by the way he entered. This point is of consequence to the story.

"As these two young officers were pursuing their studies, Sherbrooke, whose eye happened accidentally to glance from the volume before him towards the door that opened to the passage, observed a tall youth, of about twenty years of age, whose appearance was that of extreme emaciation, standing beside it. Struck with the presence of a perfect stranger, he immediately turned to his friend, who was sitting near him, and directed his attention to the guest who had thus strangely broken in upon their studies. As soon as Wynyard's eyes were turned towards the mysterious visitor, his countenance became suddenly agitated. 'I have heard,' said Sir John Sherbrooke, 'of a man being as pale as death, but I never saw a living face assume the appearance of a corpse, except Wynyard's at that moment.'

"As they looked silently at the form before them—for Wynyard, who seemed to apprehend the import of the appearance, was deprived of the faculty of speech, and Sherbrooke, perceiving the agitation of his friend, felt no inclination to address it—as they looked silently upon the figure, it proceeded slowly into the adjoining apartment, and, in the act of passing them, cast its eyes with an expression of somewhat melancholy affection on young Wynyard. The oppression of this extraordinary presence was no sooner removed, than Wynyard, seizing his friend by the arm, and drawing a deep breath, as if recovering from the suffocation of in-

\* Archdeacon Wrangham alludes to them in a note in his edition of Plutarch. "A very singular story, however," says he, "could be told on this head by Generals S— and W—, both men of indisputable honour and spirit, and honourably distinguished by their exertions in their country's service." The death of the first is noted in "Blackwood's Magazine" for June, 1830: "At Calverton, General Sir John Cope Sherbrooke, G.C.B." The other seems to have passed into another branch of the army, and died as lieutenant-colonel of the 24th Light Dragoons, June 13th, 1809.

† The narration here given is from "Accredited Ghost Stories," collected by T. M. Jarvis, Esq., London, 1823. Mr. Jarvis adds the following note: "This story has been read by a relation of General Wynyard, who states that, in all important circumstances, it is strictly true."

(Continued from previous page.)

in preparing body and mind for the glorious physical destiny that awaits contemplation by the self, in some future incarnation, but possibly on some other planet; it should, however, be remembered that with every step we take in that direction, an increase of knowledge and power has the concomitant of a corresponding increase of responsibility; this thought should check over-rash lust for a power which we may not be as yet fit to wield; for the bigger life includes a greatly increased power to do evil, as well as good. The matter-permeating ether with its extreme sensitiveness and its lightning currents is a perilous region to explore in the present stage of our physical, mental and moral evolution, and much must be experienced, learnt and controlled, before mankind is ready to live the bigger life, physical though it may be. The genius of poet, artist, composer and philosopher, gives us hints of these experiences, some of which appear to us ordinary people like tales of fairy land, with its human, sub-human and super-

tense astonishment and emotion, muttered in a low and almost inaudible tone of voice, 'Great God! my brother! Your brother,' repeated Sherbrooke, 'what can you mean, Wynyard? there must be some deception—follow me,' and immediately taking his friend by the arm, he preceded him into the bedroom, which, as before stated, was connected with the sitting-room, and into which the strange visitor had evidently entered. It has already been said that from this chamber there was no possibility of withdrawing but by the way of the apartment, through which the figure had certainly passed, and as certainly had never returned. Imagine, then, the astonishment of the young officers, when, on finding themselves in the centre of the chamber, they perceived that the room was perfectly untenanted. Wynyard's mind had received an impression at the first moment of his observing him, that the figure whom he had seen was the spirit of his brother. Sherbrooke still persevered in strenuously believing that some delusion had been practised.‡

"They took note of the day and hour in which the event happened; but they resolved not to mention the occurrence in the regiment, and gradually they persuaded each other that they had been imposed upon by some artifice of their fellow-officers, though they could neither account for the reason, nor suspect the author, nor conceive the means of its execution. They were content to imagine anything possible, rather than admit the possibility of supernatural appearance. But, though they had attempted these stratagems of self-delusion, Wynyard could not help expressing his solicitude with respect to the safety of the brother whose apparition he had either seen, or imagined himself to have seen; and the anxiety which he exhibited for letters from England, and his frequent mention of his fears for his brother's health, at length awakened the curiosity of his comrades, and eventually betrayed him into a declaration of the circumstances which he had in vain determined to conceal. The story of the silent and unbidden visitor was no sooner bruited abroad, than the destiny of Wynyard's brother became an object of universal and painful interest to the officers of the regiment; there were few who did not inquire for Wynyard's letters before they made any demand after their own; and the packets that arrived from England were welcomed with more than usual eagerness, for they brought not only remembrances from their friends at home, but promised to afford the clue to the mystery which had happened among themselves.

"By the first ships no intelligence relating to the story could have been received, for they had all departed from England previously to the appearance of the spirit. At length the long-wished-for vessel arrived; all the officers had letters except Wynyard. They examined the several newspapers, but they contained no mention of any death, or of any other circumstances connected with his family that could account for the preternatural event. There was a solitary letter for Sherbrooke still unopened. The officers had received their letters in the mess-room at the hour of supper. After Sherbrooke had broken the seal of his last packet, and cast a glance at its contents, he beckoned his friend away from the company, and departed from the room. All were silent. The suspense of the interest was not at its climax; the impatience for the return of Sherbrooke was inexpressible. They doubted not but that letter had contained the long-expected intelligence. After the interval of an hour, Sherbrooke joined them. No one dared be guilty of so great a rudeness as to inquire the nature of his correspondence; but they waited in mute attention, expecting that he would himself touch upon the subject. His mind was manifestly full of thoughts that pained, bewildered, and oppressed him. He drew near to the fireplace, and leaning his head on the mantelpiece, after a pause of some

(Continued on next page.)

‡ The two gentlemen remarked at the time, that the figure appeared as dressed in a light indoor costume, while they wore furs and wraps owing to the severity of the weather.—M. E. M., in "Notes and Queries," April 3rd, 1858.

human inhabitants.\* Indeed the ethereal world is a fit antechamber to the world of four dimensions, of which we are destined to become aware.

The time-series mentioned above, as apprehended from four-space, is here defined as comprising in a single idea, that which, in our space, is a series of succeeding ideas; these pass into the future (so it seems to us) step by step, as moment succeeds moment, but for those having four-space consciousness, it is possible, while listening to a lecture, for instance, to be fully aware of its end, before it is spoken.

Functioning in four space, the self is aware of the flashes of emotion and will we all emit, in addition to those vortex rings caused in the ether by our thought, the ethereal world being the medium for the transmission of life currents that surge wave-like through the physical, by virtue of the mere presence of the spiritual.

(To be continued.)

\* Read Swedenborg's "Things Heard and Seen."

moments, said in a low voice, to the person who was nearest him: 'Wynyard's brother is no more!' The first line of Sherbrooke's letter was, 'Dear John, break to your friend Wynyard the death of his favourite brother.' He had died on the day, and at the very hour, on which the friends had seen his spirit pass so mysteriously through the apartment.

"It might have been imagined, that these events would have been sufficient to have impressed the mind of Sherbrooke with the conviction of their truth; but so strong was his prepossession against the existence, or even the possibility, of any preternatural intercourse with the souls of the dead, that he still entertained a doubt of the report of his senses, supported as their testimony was by the coincidence of vision and event. Some years after, on his return to England, he was walking with two gentlemen in Piccadilly, when, on the opposite side of the way, he saw a person bearing the most striking resemblance to the figure which had been disclosed to Wynyard and himself. His companions were acquainted with the story, and he instantly directed their attention to the gentleman opposite, as the individual who had contrived to enter and depart from Wynyard's apartment without their being conscious of the means. Full of this impression, he immediately went over, and at once addressed the gentleman. He now fully expected to elucidate the mystery. He apologised for the interruption, but excused it relating the occurrence, which had induced him to the commission of this solecism in manners. The gentleman received him as a friend. He had never been out of the country, but he was the twin-brother\* of the youth whose spirit had been seen."

From the interesting character of this narration—the facts of the vision occurring in daylight and to two persons, and of the subsequent verification of likeness by the party not previously acquainted with the subject of the vision—it is much to be regretted that no direct report of particulars has come to us. There is all other desirable authentication for the story, and sufficient evidence to prove that the two gentlemen believed and often told nearly what is here reported. Dr. Mayo makes the following statement on the subject: "I have had opportunities of inquiring of two near relations of this General Wynyard, upon what evidence the above story rests. They told me that they had each heard it from his own mouth. More recently, a gentleman whose accuracy of recollection exceeds that of most people, has told me that he had heard the late Sir John Sherbrooke, the other party in the ghost-story, tell it much in the same way at a dinner-table."<sup>†</sup>

A writer, signing himself Cognatus, states in "Notes and Queries" (July 3rd, 1858), that the brother (not twin-brother), whose spirit appeared to Wynyard and his friend, was John Otway Wynyard, a lieutenant in the 3rd regiment of Footguards, who died on the 15th of October, 1785. As this gentleman writes with a minute knowledge of the family history, we may consider this date as that of the alleged spiritual incident.

In "Notes and Queries," July 2nd, 1859, appeared a correspondence, giving nearly the strongest testimony then attainable to the truth of the Wynyard ghost story. A series of queries on the subject, being drawn up at Quebec by Sir John Harvey, adjutant-general of the forces in Canada, was sent to Colonel Gore, of the same garrison, who was understood to be a survivor of the officers who were with Sherbrooke and Wynyard at the time of the occurrence; and Colonel Gore explicitly replied to the following effect. He was present at Sydney, in the island of Cape Breton, in the latter end of 1785 or 1786, when the incident happened. It was in the new barrack, and the place was blocked up by ice so as to have no communication with any other part of the world. \* He was one of the first persons who entered the room after the supposed apparition was seen. "The ghost passed them as they were sitting at coffee [between eight and nine in the evening], and went into G. Wynyard's bedcloset, the window of which was putt[ed] down." He next day suggested to Sherbrooke the propriety of making a memorandum of the incident; which was done. "I remember the date, and on the 6th of June our first letters from England brought the news of John Wynyard's death [which had happened] on the very night they saw his apparition." Colonel Gore was under the impression that the person afterwards seen in one of the streets of London by Sherbrooke and William Wynyard, was not a brother of the latter family, but a gentleman named (he thought) Hayman, noted for being like the deceased John Wynyard, and who affected to dress like him.—From "The Book of Days," edited by R. CHAMBERS.

\* The particular as to this person being a twin-brother has been denied. See "Notes and Queries," June 12th, 1858.

† "Letters on the Truths Contained in Popular Superstitions." By Herbert Mayo, M.D. Ed. Frankfort, 1849, p. 62.

MAN is his own star, and the soul that can  
Render an honest and a perfect man  
Commands all light, all influence, all fate;  
Nothing to him falls early, or too late.  
—FLETCHER.

#### MUSIC AND COLOUR.

We sent the following question from W. J. R., a Dorsetshire reader, to Mr. Otto T. Simon, of Washington, D.C., U.S.A., the amanuensis of "The Messages of Anne Simon":—

Can you kindly give me a short explanation of the way in which the American Choral Society linked "colour and music"? (See note to "Cameos of Spiritual Life," page 763.)

The following is Mr. Simon's reply:—

The colour-music presentation, as given by the Motet Choral Society of Washington, was based on the combination of music and pliant, varying colour, through the psychological impression of the latter, irrespective of its scientific aspects. It did not consider the change of colour with note, key, or bar. It used colour, thrown on a screen, moving in a variety of tints and shades, and in increase and diminution, to fit the emotional value of the music. Realism was not intended. Such mobile fluctuation and expression of colour, as combined with music, are yet in their beginnings. The many coloured slides were manipulated from a "colour-box." The chorus was hidden.

The following explanation may be of interest as to the atmosphere and color-scheme, the texts giving suggestions of treatment:—

#### DAWN.

ATMOSPHERE: Limpid morning, increasing in life and colour.

COLOUR SCHEME: Opalescent, increasing to blush pink, and more intense.

#### NIGHT.

ATMOSPHERE: Mystery of the night; vastness of space; Pyramids in the silence of the desert; eternal flow of the river Nile; isolation.

COLOUR SCHEME: Dark violet, purple to more sombre tone; faint green of the water.

#### TO ZANTE.

ATMOSPHERE: Island of mystery and magical beauty; reminiscence of a lost love and of a lost hope: anathema; a last vision of loveliness.

COLOUR SCHEME: Violet; glints of gold; faint pinks; shadows; vermillion (anathema).

#### TO THE EVENING STAR.

(Words by William Blake.)

ATMOSPHERE: Invocation; crystalline starlight; repose of the west wind; desolation (the wolf); supplication.

COLOUR SCHEME: Blue of the sky before dusk, mystic, tender, silvery; forest colour (the wolf); spiritual blue, touched by the light of beneficence.

The two latter compositions were the works of Joseph Holbrooke and Granville Bantock, the distinguished English composers.

#### "AN INDIAN JUGGLER'S PERFORMANCE."

To the Editor of LIGHT.

SIR.—Mr. Gregory has requested me to let you have my account of the so-called Mango Trick. During the period, 1894 to 1898, when I was in Allahabad, a letter on this subject from a chemist was published in the "Pioneer," which gave an explanation of this "trick" as being due to chemical action on the mango seed (not stone). Myself and several comrades obtained some mango seeds and the necessary earth as stated in the letter, and we were all successful in varying degrees, the most successful experiment being a growth of about twelve inches in fifteen minutes. The earth used for this experiment was obtained from some mango trees close to the barracks, and the best result was obtained from some that had been freshly made by the white ants. This white ant earth contains some chemical property (I believe "formic acid" was stated in the letter), which accelerates germination and growth to a certain extent after water has been added. The jadoo wallahs carry a supply of this earth with them for the performance of this feat.

There are other mango tricks performed by these native conjurers, as I once got the supposed growth after one of these performances, and this was but a branch broken off a man's bush, and not a seedling. Further, I may state that the "mango seed" is a soft, fibrous-coated seed about two inches long.

Yours, etc.,  
D. ROWLAND.

155, Lower Cheltenham-place,  
Montpelier, Bristol.  
December 23rd, 1922.

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**THE PRINCIPLE, THE PERSON AND  
THE PARTISAN.**

It is told of that stout patriot, John Wilkes, that when visiting George III. (who was curious to see the popular idol) he was received with great courtesy, but that the king could not forbear to utter a mild reproach. "Your followers, Mr. Wilkes," said the monarch, "give me a great deal of trouble." Wilkes expressed his regret, but, said he, "They are Wilkesites, and I never was!"

That was not only a witty reply, but it suggests something of the true attitude of the leader of a movement. He must be very much more than a mere partisan. He must stand for an idea rather than for the people who follow it under his leadership, and who may be apt to lose sight of the principle in their devotion to the person.

But it is not possible to get rid entirely of the idea of partisanship, for it involves the question of loyalty to followers or to friends and co-workers. Impartiality may be carried to excess, and detachment of mind become something very like treason.

We have been told of persons who, having attached themselves to the cause of Psychical enquiry, show a curious readiness to consort with its enemies and to afford them any information likely to damage the subject. If this is true there is something pitiable about it. It may not arise from conscious treachery, but from a fulsome servility. There is a desire to conciliate the opposition, to soothe it with obsequious attentions. There is something rancid and sneaking about these courtesies; they smack of putridity. They do not win for the subservient souls who practise them the respect of the enemy. The mean, truckling spirit is nowhere quite welcome even when it brings gifts and offers fawning attentions. Such conduct sooner or later meets its just reward, as in the spectacle we once witnessed of a group of religious people who with much adulation and applause gathered about an open-air speaker who was attacking Spiritualism, only to find with horror at the close of his address that they had ranged themselves on the side of an Atheistical Society!

As to the general question of partisanship, our ideas are quite definite. We may fraternise with those who are hostile to our ideas, but we will not compromise or truckle. Under all the differences of view, however acute, we recognise the bond of a common humanity, and that even closer bond in the community between honest men, however diverse their opinions. If anyone thinks that because he is a Spiritualist he must therefore condone any weakness in his fellow-Spiritualists and affect a blindness to all the faults and foibles on his own side, it means that he is just a little wanting in intelligence. He must trust his truth. It has shown itself strong enough to survive every test so far, and it is no infant weakling to need pampering and cossetting. We may stand as its defenders, but it will go ill with us if it cannot defend itself better than ever we can defend it.

We proclaim that man is a spirit, that there is spirit communication and spirit communion. We will not water down our convictions on that point to con-

ciliate any school of opinion. When we are assured of the honesty of a medium or the validity of any piece of evidence we will stand for our views. But we are so far from being blind partisans that we welcome every ordeal through which our subject can pass. If it cannot endure the most rigorous testing and sifting, then we have no use for it and we would not endeavour to prolong its career for a moment by any subterfuge or evasion. That is a lost cause that requires that its followers should crawl and cringe for it.

**CONSOLATIONS AND THE ETERNAL MOTHER.**

SOME THOUGHTS BY AN OLD MARINER.

There are two immortal sayings pregnant with consoling and energising power, specially applicable to the sorrowful and bereaved, one from the Bible, that "underneath are the Everlasting arms," the other from Shakespeare, "There's a Divinity that shapes our ends, rough hew them how we will." Time and again when I have been very much cast-down, these truths have been conveyed to me by the subtle but real telepathy of unseen sympathisers. Dr. Orchard once said, "Christianity is a religion for poor devils." How true that is. Never was the world so much in need of the gospel of Angel Ministry. We behold the apparently sad condition of earth—the aftermath of war—murder, rapine, robbery, political and social dishonesty, all tending to blur the vision and divert our faith from its true centre. But looking deeper we realise that these dark conditions are the working outwards of the hidden disease towards self-healing. This is the end of a grossly materialistic age and so we hear as it were the words, "I, the healing Christ, am with you even unto the consummation." One of the chief factors working through will be the clearer perception of the Divine Motherhood. Too long has the Church emphasised the Fatherhood, with its stern unforgiving decrees, drawing the idea from the East where the masculine is exalted and the feminine despised. Mothering spirits are increasingly active in world affairs and will continue to be despite contrary appearances, bringing to earth the embosomed and nurturing love that we need.

Standing at the wheel of a sailing barge off the Nore Lightship, I saw (a few years ago) a fully rigged ship sailing towards the Mouse Light. Viewed from a telescope I saw her to be the "Alice Platt," the very ship on which my roving brother Will was leaving home. Calling my mother out of the little cabin and telling her, I shall never forget the radiant, holy, yearning look she gave. That was a peep into the heart of God the mother. Could we accept the revelation of Love at the head of things, our unfaith would soon disappear, giving place to the conscious leading of our spirit guardians, realising the joy that lies ahead and bidding us—

Oh, faint not in a world like this,  
And thou shalt know ere long,  
Know how sublime a thing it is  
To suffer and be strong.

HARRY FIELDER.

**THE RUGGED ROAD.**

I wandered with an earnest heart  
Amongst the quarried depths of Thought,  
And, kindled by the poet's art,  
I deftly wrought.

I wrought for Beauty; and the world  
Grew very green and smooth for me,  
And blossom-banners hung unfurled  
On every tree.

Upon my heated forehead lay  
The cooling laurel, and my feet  
Crushed buried fragrance out—the way  
Had grown so sweet.

\* \* \* \* \*

But one day the ideal Good  
Baptised me with immortal youth,  
And in sublimity of mind,  
I wrought for Truth.

Oh, then instead of laurel crown  
The world entwined a thorny band,  
And on my forehead pressed it down  
With heavy hand.

And looks that used to warm me, froze;  
I lost the cheer, the odour sweet,  
The path of velvet; glaciers rose  
Before my feet.

Yet Truth the more divinely shone,  
As onward still I sought to press,  
And gloriously proved her own  
Almighty.

—AUGUSTA C. BRISTOL.

## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

By the time these lines appear, doubtless the Rev. G. Vale Owen and his daughter, who is accompanying her father as secretary, will have sailed on the Cunard Liner "Antonia" for New York. Mr. Vale Owen will be in the hands of Mr. Lee Keedick on his arrival, and his first lecture will be given in New York towards the end of this month.

\* \* \* \* \*

The "Birmingham Daily Mail," of January 4th, published a letter from Mr. Fred Barlow, the Secretary of the Society for the Study of Supernormal Pictures. The letter reads:—

Sir,—Believers in the genuineness of what is known as spirit photography do not, as a rule, look upon these productions as photographs of spirits. They are considered by those who have investigated the subject as results produced by spirits—possibly incarnate spirits as well as discarnate. The assertion by Major Hall-Edwards that he has "never yet seen a spirit photograph which is not a fake" reads more like a dogmatic statement by a casual observer than the conclusion of a cautious researcher who has subjected the phenomenon to first-hand investigation. Some of the photographic results he has seen have been obtained in the presence of photographic sensitives under my own supervision. I do not claim infallibility, but I do claim to know something of photography and "fake" methods, and having concentrated on this phase of psychic research for many years, I can assert, in all sincerity, that I have secured many of these results which most certainly were not "faked." There is no short cut to the truth in this subject and the only thing for the sceptic to do is to investigate for himself, with an open mind. Mere examination of results is not investigation, and proves nothing. Many of your readers will have been able to judge for themselves of the evidential value of a "recognised" likeness from the results shown by Mr. Hope in his recent address. The likeness between many normal and supernormal effects must be obvious to all except the blindly prejudiced, as you will see, sir, from the few specimens enclosed herewith. The best summing up that I have seen is conveyed in the following extract from the remarks by "Robin Goodfellow" in the "Mail" on December 23rd, when he said: "You may think, as some do, that he (Hope) is just a clever conjurer, out-Maskelyning Maskelyne, but that really does not carry you very far, for it still leaves the real mystery unsolved, which is how the 'extra' faces have been made to appear on the sensitive plates and have afterwards been recognised by sitters who were perfect strangers to the medium and had come hundreds and thousands of miles to see him."—Yours, etc.,

FRED BARLOW.

Springfield-road, Moseley.

\* \* \* \* \*

We refer this week in another column to the publicity given last Sunday in the "Sunday Express" to the work entitled "Lord Kitchener Lives," recently published in Vancouver. A leading article in our contemporary, headed "Endoritis," reads:—

"Some Spiritualists are honest. Others are dishonest. Some are the victims of their own credulity. Some are charlatans who fatten on the credulity of their dupes. The gibberish and balderdash which we publish on another page may help to cure the gullible of their gullibility. It is Spiritualism at its worst. The swindler who concocted it ought to be prosecuted for obtaining money by false pretences. The words which he puts into the mouth of the late Lord Kitchener are only redeemed from sacrilege by their absurdity. If they were not ludicrous they would be a desecration. But there are simple minds which are deceived by the crudest falsehoods and the coarsest frauds. They ought to be protected against the scum and offscourings of Spiritualism. Unfortunately, the leaders of Spiritualism possess more credulity than intelligence. They patronise and defend fraudulent mediums until they are found out. Most mediums are never unmasked. Therefore Spiritualism never exhausts its stock of unexposed swindlers. The Kitchener fraud is only one of hundreds."

We concur with the "Sunday Express" in its opinion of this nauseous work, with two exceptions. That such a publication is Spiritualism at its worst is quite the wrong category in which to place this rubbish. Whatever it is not Spiritualism. For the "Sunday Express" to have made such a comment proves only too well that it has a very foggy idea of the Spiritualism that commands the reverence of true Spiritualists and holds the place of importance it does in the lives of thousands of self-respecting citizens in this country. We wonder how long it will be before the Press makes an honest and serious effort to find

out what Spiritualism really is, and what its tenets are, and not always and all the time what it is not. Again, the statement that, "unfortunately, the leaders of Spiritualism possess more credulity than intelligence" shows an extraordinary lack of knowledge of the type of persons who are at present associated with this great movement. Let us assure our contemporary that the leaders of Spiritualism are the most uncredulous type of people imaginable, and the most progressive. The days of wild-eyed fanatics and emotionalists, who grapple with the unknown, are gone. The leaders of Spiritualism do not grapple, but patiently investigate each phase as it becomes known. Many leaders realise that it is for posterity they are working, and not for sensationalism, dished up by ignoramuses to tickle the palate of a credulous and sadly ignorant public.

\* \* \* \* \*

A summing-up of a series of lectures on "Spiritualism," "Theosophy," and the "New Psychology," was given, under the auspices of the Church of England Men's Society, in St. Peter's Institute, on Wednesday evening, January 3rd, by the Rev. Percy Hartill, M.A. The "Birmingham Express and Star," of January 4th, stated that Mr. Hartill was under fire for nearly an hour of his address, answering a perfect volley of questions. Summing up his personal opinions, Mr. Hartill said that there was a large field of borderline experience that was a proper subject of study by duly qualified persons, but that the deliberate exercise of mediumship and automatic writing was morally dangerous and spiritually valueless. If we were to judge by the consistency of the content of spirit messages with the revelation of Christianity, we could only reject them as of evil origin. In the Catholic doctrine of the Communion of Saints there was a full, complete, and moral fellowship with the departed, and in the Resurrection a proof of life after death.

\* \* \* \* \*

As is so often the case with the clergy of to-day, Mr. Hartill confuses the issue and examines the evidence through glasses coloured with his own theological training. The proof of the continuity of human life after death, after-death conditions, and establishing communication with those who now dwell in another state of activity, is the main objective of the present-day pioneers of Spiritualism and Psychical Research. The knowledge of our findings is percolating slowly but surely into the minds of the people. If the Church would only throw down their theological barriers they would find that the inrush of knowledge on these vital matters into their religious beliefs would cleanse the whole system of the Church and re-awaken the people to the deeper things that are at present dormant in the minds of the masses because of the stagnation created in the well of truth through its being blocked up with opinions that have become fossilised with age.

\* \* \* \* \*

The Dublin "Evening Mail," on January 2nd, published an extraordinary story of an alleged vision which was seen in Magdalene Church, Dublin, on last Armistice Day. The vision is stated to have been that of the Rev. Canon Carmichael, whose figure was seen by at least four parishioners standing behind Rev. Dr. Murray, who succeeded the late Canon in the incumbency. Since then the four people have refused to make any statement on the subject for publication, but Mrs. Dixon, daughter of the late Canon Carmichael, told a representative of the "Mail" that it was not her desire to have the matter remain the knowledge of a few people. She considered that the cause of religion would be aided by all possible light being thrown on the matter, and regretted that other people who saw the apparition at the same time are refusing to state anything further than what they related to Dr. Murray. Her father, Canon Carmichael, was a great believer in Spiritualism, and promised her personally, Mrs. Dixon said, that he would return to this world after his death if it were at all possible. All the members of her family were Spiritualists with the sole exception of herself. While quite believing in Spiritualism, Mrs. Dixon could never move tables as her sisters did, or act as a medium. On Armistice Day, when Mrs. Dixon stated that she saw the apparition, she went to her pew in the gallery for the Armistice Day service, though feeling a strong inclination to enter the body of the church and sit in the family pew, which she had not occupied since her marriage. When seated Mrs. Dixon said she felt the urging to go to the old family pew so strong that she finally left the gallery and went to it. It struck her afterwards that it was not quite possible to see the pulpit steps from her seat in the gallery. The old family pew is, however, only some yards from the pulpit. Mrs. Dixon said she was not excited in the least when she saw her father standing on the pulpit steps seemingly looking over the shoulders of the Rev. Dr. Murray, his successor, who was conducting the service. He appeared to be younger-looking than when he died—somewhat like himself when about 70 years of age. He was 87 when he died. The apparition appeared about the hour of the Armistice, and lasted about the two minutes of the great silence. Mrs. Dixon said that her father appeared to be quite interested in the service proceedings, and kept looking over Dr. Murray's shoulder into the church.

## STORY OF A HAUNTED HOUSE.

A RECORD OF FACT.

By C. E. EARLE.

I have a letter in my possession, written by a friend presumably advanced in psychic matters, a portion of which I quote here for what it is worth:—

If only you would disabuse your mind of the idea that apparitions must necessarily have some connection with the person temporarily clairvoyant, and that they always bear some special personal message, you would be able to approach the subject of your experience in Germany with a more open mind.

Does it seem so impossible to you that what you call "ghosts," when they appear to you, may be about their own business?

Perhaps this is a difficulty to people like myself—partially psychic, and somewhat timid of keen investigation—but, having discounted the personal element, I am still at a loss to explain the series of meaningless, sometimes even grotesque, phenomena which I am about to describe.

Having no literary skill, I fear that I can only set down very baldly a statement of certain things witnessed by members of my own family, and on two occasions by myself, in a very ordinary apartment house at St. Leonards-on-Sea.

I cannot, for obvious reasons, give the address for publication, but it is available should anyone care to risk similar experiences.

I was only a child of seven years of age at the time, and I do not think that very much importance was attached to what I and a little sister three years older than myself saw, or thought we saw. The credible witnesses were my mother—intensely psychic from childhood—an elder sister, also psychic but in a lesser degree, and a cousin, hitherto an unknown quantity in this respect. My sister was about nineteen, and my cousin twenty-five years of age when we first went to the house.

The first occurrence took place when we had been in the house about two months.

My cousin, going downstairs in broad daylight, heard a quick patterning sound behind her, such as might have been made by the feet of a small dog; before she could look around, something swished through the air over her head, causing a keen draught, and apparently landed on the mat at the bottom of the flight of stairs on which she then stood. She saw nothing of the object which had achieved this monkey-like spring, but there was a distinct thud as it reached the ground, and the mat suddenly slid away from the staircase as though a cat or dog had leaped upon it.

She was naturally startled, and, feeling a decided reluctance to pass the mat, ran upstairs again and, going into my mother's room, began to tell her of the episode, still standing in the open doorway. Suddenly, the door was flung violently wider open and then shut with a crash; the wrenching away of the handle nearly threw my cousin off her balance, and she only just escaped a blow from the edge of the door as it shut. She said that the handle was twisted in her hand, not simply pulled away.

My mother had had far too many strange experiences herself to discredit those of another person; she accepted my cousin's story at its face value, and awaited developments.

Very shortly afterwards, at exactly the same place on the stairs, my mother had a similar experience—the same light, rapid footfalls, the same rush through the air overhead and, as before, the same thudding sound and shifting of the mat as the unseen object alighted.

In the meanwhile, all the adult members of the family had been subjected to the door-jerking process at one time or another, in each case the handles being wrenched away from them with such force as to be actually painful.

I may mention here that, on the whole, they were interested rather than alarmed by the various phenomena, as is proved by the fact that we inhabited that house as monthly tenants for a period of six years, during the whole of which time things quite unexplainable happened with more or less frequency.

On several occasions my mother, when standing before the looking-glass in her bedroom, saw reflected therein a face which would be thrust suddenly over her shoulder and as suddenly snatched away again. She described this as a very white face with a curiously flattened look, as though the crown of the head and the chin had been forcibly squeezed together.

After some little time my mother tackled the landlady, a very highly-strung, nervous woman, scrupulously honourable, who admitted that there had been complaints from different lodgers; that some had left because the house was "queer"; that others had experienced nothing unusual; finally, that she herself had grown accustomed to the trouble with the doors, and also to an unpleasant sound of whispering in her own bedroom, which two things were all that she personally had encountered.

Now comes the combined experience of my mother and elder sister.

My sister at that time slept alone in a back room on the third floor. Waking suddenly one night, she saw a figure, apparently that of a woman, with some greyish drapery round her head and shoulders, seated at the foot of the bed.

She was not frightened, and felt a strong impulse to talk to this visitor. She knows that she spoke and was spoken to for some time, but had great difficulty in hearing what was said to her, and also in articulating her own words. She was never able to remember one word of the conversation.

In the meantime, my mother in the room beneath had been awakened by the sound of voices, and having located them, went up to my sister's room, thinking that she might be ill and that my cousin was with her. She opened the door and, at once, saw the figure seated on the bed; my sister was sitting up in bed, talking loudly and continuously, but quite incoherently. At any rate, she was incomprehensible in any language known to my mother, who was an excellent linguist.

As she advanced into the room, the figure rose and came towards her with a wavering uncertain gait until it was suddenly blotted out as though it had never been there. My sister was by that time lying back quietly in the bed, and was heavily asleep; she was the first to recount the experience the next day.

A strange point is that my mother distinctly heard two voices while downstairs and on her way up, but no sound proceeded from the figure when she was actually in the room, though she thinks she must have stood at the door for two or three minutes before entering.

A perfectly irrelevant extra touch was supplied by my cousin on the following morning. She had been reading in bed until between half past twelve and one o'clock, when a very quick footstep came down the passage, and a very brisk, clear, urgent voice said outside her door: "Lock your door!"

It was not a voice that she knew; we were the only lodgers, and it certainly was not the landlady, who had a terrible stammer.

So imperative was the tone of this strange voice that my cousin felt unspeakably startled, and, as she always did lock her door before getting into bed, she admitted to having merely cowered under the bedclothes until she fell asleep.

This cousin, by the way, was constantly touched, usually on her way up or down stairs, by something that would either pull sharply at her dress or push her spitefully, and once gave her quite a hard blow between the shoulders.

My own little experiences are scarcely worth mentioning, except for the fact that they also are without explanation.

My little sister and I, on going into the dining-room one day just before our dinner-time, saw a man stretched out with his back to us on the couch which stood almost opposite the door.

We turned to each other murmuring, "It's Uncle H. . ." (a relative of whom we were both extremely shy). At that moment my mother came up behind us, and we turned in the doorway to clutch her and again murmur, "Uncle H. . ." with bated breath.

As she knew that this particular uncle was then in India, she went promptly in to inspect the intruder, only to find the room empty.

Again this same sister and I had just been put to bed, and were waiting for my mother to bring us our usual cups of warm milk. My sister slept in the big bed with mother, and I in a little bed facing the door.

The door had scarcely closed behind my mother when it opened again to admit a very short, old woman, with a shawl over her head, and carrying a candle. I knew of no old lady so small except my own grandmother, and I thought for a moment that this must be she. Then I felt terribly frightened, and when the old lady approached the bed I shut my eyes tightly, for I thought she would hurt me in some way, and felt afraid to breathe.

Suddenly I heard my sister say, "Did you see her, Baby?"

"Yes! was it Grandma?" I asked fearfully. "No, it was a horrid old lady," replied my sister. At that moment the door opened again to admit my mother with the milk. I cannot remember her making any comment when we told her.

If this was a dream, we both dreamt it, and were very quick about it, for not more than five minutes can have elapsed between my mother's exit and return; also, sleeping or waking, I never felt keener terror than when this figure stood beside my bed and watched me.

These things, with others too trivial to mention—some half forgotten and some which must be discounted because of a possibly natural explanation—all took place in that one very commonplace little house. I know of no story connected with it, except an unconfirmed report that under former ownership, a young married woman had suddenly become insane whilst living in the house and had committed suicide there.

The landlady of our time has been dead for many years, and I have no idea to whom the house now belongs or whether it is still let in apartments; but the house itself must still be there, and I often wonder whether residents since that period have had any of our experiences therein, and if so, whether they found them capable of elucidation.

## THE LATE HERBERT BURROWS.

To the Editor of LIGHT.

SIR,—On behalf of the relatives of Herbert Burrows, I desire to tender our sincere thanks for the appreciations of his life and work by "D. G." and Dr. Abraham Wallace in your issues of the 30th ulto. and 6th inst. I should be glad if you would allow me to express through your columns our gratitude for all the tributes to his memory which we have received, and to state that although it is impossible to answer these at once we hope to do so in a very short time.

A paragraph towards the close of "D. G.'s" contribution might lead your readers to suppose that my father had lost interest in the many movements in which he had been so active, whereas the very reverse is the case. In spite of the fact that five and a half years of paralysis had caused him to "drop out" of active work, his brain was as alert and his interest as keen as ever in all these movements, up to within a month of his passing.

Yours faithfully,  
H. G. BURROWS.

99, Sotheby-road,  
Highbury Park, N.5.  
January 6th, 1923.

## SOME REFLECTIONS ON NATURE.

Even where Nature does not inspire awe, she is never merely for use; she is always something to be seen. She is decked with light as with a garment, her shadows emphasise the folds of her drapery; the mists veil, but do not conceal, her loveliness.

Scientists may tell us that she is working all the time as a machine, but she is not like a machine which has been painted and decorated to conceal its ugliness. Nature's beauty is in her very being and structure—in the lines of the everlasting hills, in the curves of the human body, in the awe-inspiring masses of the mountains, and in the delicate embroidery of her meadowland. God, says Our Lord, so clothes the grass of the field, that Solomon in all his glory was not arrayed like the lilies of Galilee.

Sometimes Nature seems to possess a daemonic energy, and sometimes to symbolise eternal repose. Her mutability adds to her attraction. She appears to us sometimes pelulant, sometimes bleak, and also sometimes caressing. She is stimulating or oppressive, loving or vindictive, tender or exceedingly cruel.

She speaks with a voice of thunder from the clouds, she whispers among the olive trees or carols with the birds at dawn. She asks us to dance with the running water, or she lulls us to sleep with the buzzing of bees. She voices our discontent in the murmur of the sea, she insists on force in the monotony of the waterfall, and she echoes our aspirations from the resounding rocks.

Her sympathy fascinates, her suggestions tantalise.. She is Protean in shape, elusive in meaning, and we cannot escape from her thrall.

From the dawn of history men have told one another tales about her—some of them very beautiful tales and some of them most improper. The mythology of the past and the poetry of to-day alike derive from her, while the common words in all languages are merely decomposed metaphors for things seen and heard.

It is easy to understand from all this why poet, painter and musician delight in Nature; but what I have said does not account for the fact that the greatest of them have always been trying to rise above the natural, using it indeed but for spiritual ends, certain that somehow subtly inter-fused there is a reflection of God's glory.

Now if the usefulness of Nature suggested to us that it was our duty to work, the Beauty of nature suggests contemplation, that it is our duty to know. Keats was so far quite correct when he said Beauty is Truth. For we know what we have seen, but we only look long on what we esteem Beautiful, and the end of life is the Beatific Vision to see God. Here we can only look through a glass darkly, but a mystic sense in all races has impelled them to seek in nature not merely a mirror reflecting themselves, but a mirror of the uncreated Beauty, to discover the supreme artist behind His work. Illingworth says that this "mystic emotion" is "more fundamental than the variety of creed," and that it has proved "a primary, permanent, world-wide agent in the education of the human soul."

While acknowledging this to be true, we are provoked to ask the question why all nature cults have been so grossly licentious? The worship of the Syrian Baals, the Ephesian Astarte, and Pan, the goat-legged God in Greece, did not conduce to purity or clean living. Surely there is something wrong with the creed of Keats.

Beauty is Truth, Truth Beauty: that is all  
We know on earth, and all we need to know.

The answer is obvious. We receive Beauty through the senses; it appeals primarily to our emotional nature, and there is always a danger of a purely sensual response. It is true that the higher types of beauty call for appreciation by the intellect and some can only be spiritually discerned.

We need also a revelation otherwise than through Nature if we are to possess the key of interpretation to Nature's charm. Without that revelation we could not get much further than the Psalmist who sings, "His way is in the sea, and His paths in the great waters: but His footsteps are not known."

—FROM "THE BEACON."

## EXIT MUNNINGS.

On January 2nd last Frederick Tansley Munnings, 47, described as a boarding-house keeper of Hastings, was at Surrey Quarter Sessions sentenced to nine months' hard labour on charges of burglary at a house in Woking.

Munnings, whose name was well-known in the Spiritualist movement, practised for some time as a medium, and our readers may remember that in consequence of certain statements regarding the quality of his mediumship, an investigation was conducted by members of the Guild of Spiritual Unity in the Spring of 1921; and it so happens that the Chairman of the Surrey Quarter Sessions, when sentencing the prisoner, quoted our remarks and conclusions. He said, "You appear to have conducted a variety of systems of defrauding your neighbours, and you have taken up this 'spiritualistic stunt,' as we may call it; but you don't seem to have succeeded in defrauding the spiritualistic fraternity, who describe you as 'a mischievous medium of a low order.' I think that describes you."

Superintendent Boshier, of Woking, gave an account of Munnings' career, in the course of which he said the man visited various places giving séances as a "trumpet medium," but his methods were criticised by spiritualistic organisations; one of their periodicals characterised him as "a mischievous medium of a low order."

It will be remembered at the time of our investigation, we concluded our remarks with a warning to all Spiritualists to give this man a wide berth, and at the time we said all that there was to be said, and it is unnecessary now to refer to the matter any further except to enumerate and place on record events in Munnings' career leading up to his conviction. The dates given by Police-Superintendent Boshier at the Sessions are as follows: 1896-1914, licensee of two public-houses at Poplar, E.; 1907-1916, member of Poplar Guardians, becoming chairman; 1917, bound over at Bournemouth for stealing a bicycle; 1921, practised as a spiritualistic medium at Hastings; 1921 (August), bound over for obtaining money by false pretences at Poplar; 1921-1922, travelling country giving séances as a "trumpet medium."

For those of our readers who may wish to refer to the data we gave and the results of the test séances conducted by the Guild of Spiritual Unity when examining the mediumship of Munnings, the issues of LIGHT, dated May 14th, May 21st, May 28th, June 4th, June 11th, June 18th, and June 25th, for the year 1921, contain a full report.

## THE LATE MR. JOHN ADAMS.

We referred briefly in our last issue to the decease of Mr. John Adams, and are now able to add further particulars. Mr. Adams was born in Devonshire in 1841, and was for many years a prominent tradesman in Devonport. From an early age he was greatly interested in religious propaganda and was a Wesleyan local preacher. He became attracted to Spiritualism in 1898, and very soon was an active and enthusiastic worker. He was associated with the Spiritualist Society at Battersea and became its President. He was also attached to the Spiritualists' National Union and held Presidential office for two years. He was a man of fine character and his faith in spirit communion and guidance was an inspiration to those with whom he came into personal contact. His broad views and generous tolerance were the chief characteristics of his nature. He was a life abstainer, a non-smoker and vegetarian. The close of his earthly life took place at Morden College, Blackheath, where he had spent his declining days in peaceful and happy retirement.

Mr. H. Fielder writes:—

It is with mingled feelings that we have heard of the transition of good John Adams. We regret that never again on earth shall we enjoy his kindly, radiant presence. But we may be glad also, knowing that he had evolved to that inward correspondence with the conditions of the higher life that will ensure for him joy unspeakable. I knew John Adams about twenty-five years ago, when under the able guidance of Mr. and Mrs. Boddington the Battersea Society was a credit to our movement. John Adams was as a pillar of fire, a pioneer enthusiast of the first order. Emerging through the Salvation Army, to the quieter and deeper Christianity of Spiritualism, he won the respect and love of crowds of people on Clapham Common and Battersea Park by his deep spirituality and ardent work for humanity. The movement owes much to such brave spirits.

I tender my sincere sympathy to Mr. and Mrs. Wesley Adams, knowing that there must always be some pangs at parting from those loved, if only temporarily.

### MYSTERIES OF PSYCHIC SCIENCE AND SPIRITUALISM.

#### HYPNOSIS AND HASTY CONCLUSIONS.

"The Mysteries of Hypnosis," by George de Dubois; trans. G. M. Hort. (William Rider & Son, Ltd., 6s.)

The author of this work thus begins his Preface to it: "In view of the very large number of works on the hypno-magnetic sciences, which are already in existence, the publication of this book may seem to require a brief *apologia*." With that observation the present reviewer entirely agrees. The gist of the author's defence of his work is that "Spiritualism, by its very nature, is less of a science than a religion; for it demands, from its adherents, an act of faith; discourages investigation; and asks for disciples rather than critics. Science questions phenomena. Spiritualism tends to accept them, more or less unquestioningly, as communications from another world, not to be disregarded without incurring a certain amount of peril."

After that declaration the readers of LIGHT cannot say there is nothing new under the sun. It is so very new, not to say raw, however, as to be unfit for human consumption—Spiritualistic or other. Apparently M. de Dubois' experience of "Spiritualism" has been of the sort that LIGHT labours unwearingly to weed out of the garden of psychic life. Editors, contributors, and readers alike are by this "scientific" pronouncement stimulated to carry on with the critical drudgery that is in itself sometimes wearisome to them.

Our Gallic brother says: "It cannot be too strongly insisted upon that the popular association of the hypno-magnetic sciences with Spiritualism is incorrect and misleading." If so, how deplorable this vagary of the *vox populi* not only but of the *vox Dei* in the constitution and interrelations of man and the universe! "It is my serious conviction," he writes, "that not one of the mysterious occurrences related in this book has any connection with what is called Spiritualism, or stands in need of any supernatural explanation." *Supernatural*, forsooth, as if anything in the boundless Universe could be philosophically termed supernatural! "The whole of the recorded phenomena," he continues, "including those of telepathy, clairvoyance, levitations, hauntings and the rest are capable, in my judgment, of being produced by the agency of living persons, and by means of those supernormal faculties which are, undoubtedly, possessed, and exercised by, certain exceptional individuals."

Must one remind this rather hasty judge that apparently like effects may issue from unlike causes? The simple phenomenon of a hand being moved to write may be due to pure conscious volition of the personality to whom the hand belongs, or to subconscious action of the same; or it may be incited by a combination of personalities acting unconsciously, all of them mundane; or, again, the phenomenon may be caused by another and invisible personality, wholly or in part. It is of course possible to compile a book illustrating truthfully the merely mundane phenomena, and highly instructive it should be; but if such a work is put forward as an inclusive explanation of all similar phenomena it is vicious, a perversion of truth. This, to be quite frank, is the case of the book now under friendly notice. With the qualification here expressed, M. de Dubois is a welcome accession in our negative work of clearing up the common confusion regarding the mundane and the supermundane. With increasing knowledge he may yet be of positive service. Readers who are not acquainted with the very numerous variants of his type of book will find it informative.

W. B. P.

### "SPIRITUALISM AND ITS CRITICS."

To the Editor of LIGHT.

SIR,—You know me, and can assure Mr. Allen Sims that I am no opponent of Spiritualism. If he will glance through my letter again he will see the point of my quotation from the sermon of Mr. Passmore, who says, "I am not sure—I do not state that the dead do not return." As he pleads ignorance, in spite of his many assertions, he should be met with sympathetic enlightenment, not with angry abuse. Again, I did not say "that Spiritualism seeks to undermine faith in the Godhead of Jesus of Nazareth." I said that "certain Spiritualists" do so, as clearly shown by Mr. Maurice Elliott. The late Dr. Ellis Powell gave me much kind help, and I have a great admiration for him. Once again, I find no "argument against Spiritualism in the fact that one medium has been recently charged with burglary." I find only a warning against going to mediums indiscriminately, without knowing anything about them.

Yours faithfully,

A. VICAR.

We quite appreciate our correspondent's position; we would only observe that ignorance is a very poor equipment for one who essays a public criticism of Spiritualism, and can hardly be pleaded as an excuse for the critic.

### RAYS AND REFLECTIONS.

E. P. P. tells me she is reminded by the recent leader, "The Thing That Is Not," of the following anecdote: A lady who called on a friend was answered at the door by a new servant maid who said, "My mistress sends her compliments and says she is not in." "Never mind," replied the visitor, "give her my compliments and tell her I didn't call."

It is said that the followers of Mahomet at the time of the burning of the great library at Alexandria took the view that if the library contained anything which was not in the Koran it ought to be burned, and if all it contained was in the Koran then there was no reason for its existence! I have known somewhat similar reasoning put forward by some of the bigoted type of religionists in regard to Spiritualism. Progress in revelation is a very difficult thing for the "cave-men" of Theology to understand or admit.

F. S. sends me the following example of a mangled message of the mundane kind. "Missus says she's been took sick and can't turn up." The message as originally given to the chuckle-headed boy who delivered it was, "My compliments to Mrs. Blank and tell her that I have a sick headache and am sorry I cannot be with her to-day." My correspondent well remarks that this is the kind of thing which doubtless befalls many messages from the spirit world and which only perplex the recipients because they do not apply ordinary common-sense to the interpretation. There is a great deal of the human element on both sides of the way.

How a simple thing can be disguised by being described in scientific phraseology is well illustrated by the joke played on his friends by a young engineer who told of a wonderful new machine on which he was at work. He gave the following description of it: "By means of a pedal attachment, a fulcrumed lever converts a vertical reciprocating motion into a circular movement. The principal part of the machine is a huge disc which revolves in a vertical plane. Power is applied through the axis of the disc, and when the speed of the driving connection is moderate, the periphery of the apparatus is travelling at a high velocity. Work is done on the periphery. Pieces of the hardest steel are by mere impact reduced to any shape the operator desires."

Such was the description of the wonderful machine, and it excited great curiosity, until it was discovered that the jester, with a desire to satirise some of his ultra-technical acquaintances, had chosen this way of describing a grindstone!

There is a story of an old-time preacher who begged that those who dropped buttons into the offertory would not first hammer them flat, because this, while it destroyed their value as buttons, did not turn them into coins. So one might say of certain weird doctrines imported into Spiritualism that the label "psychic" or "occult" attached to them, while it detracts from their interest as romances, in no way establishes them as facts.

D. G.

### SIR WILLIAM CROOKES AND PSYCHICAL PHENOMENA.

(REPRINTED FROM "LIGHT" OF DECEMBER 6TH, 1916.)

We are authorised to print the following statement from the veteran scientist and former President of the Royal Society:—

Responding to your invitation, I have no objection to re-affirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my Presidential address to the British Association in 1898, that in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, *viz.*, that they point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next.

WILLIAM CROOKES.

November 28th, 1916.

**A CLUMSY HOAX.**

A LUDICROUS LIBEL ON THE MEMORY OF LORD KITCHENER.

Our contemporary the "Sunday Express," in its issue of January 7th, gives for columns and a five inch heading to what is described as "Amazing 'Spirit' Revelations of Lord Kitchener's After-life." It appears that a book entitled "Lord Kitchener Lives" has been published by the Sun Publishing Company, Limited, of Vancouver, and this book contains what are described as messages received by "Ala Mana" describing Lord Kitchener's life from the night he embarked in the "Hampshire" until some time after his death. From the lengthy extract given by the "Sunday Express," it seems impossible that anyone, certainly in Great Britain, could be gulled into believing a word of this particularly cheap rubbish. It not only has fiction written all over it, but anyone who has the slightest knowledge of after-death conditions could tell at a glance that this whole document was "leg-pulling" from beginning to end. We sincerely hope that our contemporary is not taking this verbiage seriously; certainly the amount of publicity given to this document by the "Sunday Express" serves no useful purpose, unless, of course, it is intended to form a comic supplement. To us, however, this sort of thing has no comic element in it whatever, and we feel sure that all right-minded Spiritualists will give a book of this kind a wide berth and that every self-respecting Society will ban it. The "Sunday Express," in criticising this document, says: "It is either a shrewdly contemptuous estimate of Spiritualistic gullibility, or the work of a sincere but unbalanced Spiritualist. It would be an outrage if it were published here."

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## HOW I IMPROVED MY MEMORY *in one evening.*

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull. If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember; whether it be names, faces, figures, facts, or something I have read in a magazine.

"*You can do this just as easily as I do.*

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in *one evening*. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

**R**EADERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

**N**OTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

### THE QUESTION OF CREDENTS.

We fear that many people when they become emancipated from some form of old and erroneous belief are apt to rush to extremes. There is a violent reaction sometimes, and it shows itself in a tendency to denounce creeds of all kinds. But a creed may be a very good thing, and indeed necessary for most of us. In fact, we all have a creed of some sort either made for us by others or constructed by ourselves. A creed is only harmful when, instead of being accepted as an expression of present knowledge and belief, it is regarded as something final and unalterable. As to Spiritualism, that is not a creed. It is rather a body of facts on which its followers are free either to erect their own special forms of belief or to remain in their several churches or religious communities as they will. But whatever a man believes as a result of the religious teachings given to him or the convictions reached by him through study and experience, that must be his creed. You cannot abolish creeds; you can only discard erroneous ones.

### THE POWERS OF THE SPIRIT INCARNATE.

It has been said that the powers of discarnate spirits are possessed also by spirits in the flesh. Is this true? Generally speaking, yes. But it is to be remembered that, whether in this world or the next, all do not possess the same gifts. One spirit can manipulate physical forces at a séance; another cannot. Similarly the people in this world who can exercise occult powers, such as self-levitation and the movement of objects at a distance, are

extremely rare. Even then a long and arduous training has to be gone through, and the persons who have the leisure and inclination to undergo it are very few. We are referring now more especially to physical phenomena. Psychic gifts of the mental kind are more abundant. Many people in this world have powers of prevision and can read the future; on the other hand there are spirits who have not this power, although it is frequently supposed that they must possess it by reason of their being spirits out of the flesh. Spirit guides, therefore, who show this form of clairvoyance doubtless possessed the power on earth although they may have been unconscious of it. Generally, then, it may be said that all the powers shown by spirits were latent in each of them while they lived on earth. It takes the average man a long time to realise that he is as much a spirit now as he ever will be, and that the incident of death confers nothing but a wider scope and freedom from the trammels of the physical body.

### MAGIC AND THE EVOCATION OF SPIRITS.

There is much pretentious nonsense on this subject in the literature of Magic. We prefer the way of common-sense, having learned that the whole question is governed by natural laws and that the "mystery" side is mere ornamentation (we had almost said humbug) in the way of ritual and ceremony. We can "evoke" spirits, true, but only in the same way that we can "evoke" a friend by ringing him up on the telephone. We should dismiss the foolish idea about "calling up" spirits. Why "up"? Why not "down"? A spirit is usually a reasonable human being like ourselves, with powers of choice, not to be ordered about at the whim of every Tom, Dick and Harry. Of course, one can draw a pentagram on the floor, and burn incense, and read a magic ritual, but it is no necessary part of psychical investigation, and would only perhaps excite amusement amongst any intelligent spirits who happened to pay the "magician" a visit at the time. We are not saying that there are no deep mysteries and hidden meanings in some of these things, but only that we prefer to approach the matter on the lines of Reason, rather than of Abracadabra and Hocus Pocus.

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[January 13, 1923.]

## ANSWERS TO CORRESPONDENTS.

R. A. M.—We reciprocate your good wishes, but regret that the lines you send are unsuitable.

W. COOMBE AUSTIN.—We know nothing of the case you mention, and would suggest that your inquiry should be made to the newspaper to which you refer.

S. R. CANTON.—The matter is one which has been raised in *LIGHT* several times in the past, but we feel it is a question to be taken up with the Societies themselves by those immediately concerned.

## NEW PUBLICATIONS RECEIVED.

"Memories of 1915, and other Verses." By Edward Lister. Elliot Stock. (1s. 6d.)

"Spirit and Music." By H. Ernest Hunt. Kegan Paul. (3s. 6d.)

"Pearson's Magazine." January.

"Royal Magazine." January.

"Autobiography of Alfred Kitson." Published by the Author at 17, Bromley-road, Hanging Heaton, Batley, Yorks. (5s. 6d., post free.)

"Le Compte Rendu Officiel du Premier Congrès International des Recherches Psychique à Copenhague" (Official Account of the First International Congress of Psychical Research at Copenhagen). Edited by Carl Vett. Published by the Secretariat International, 7, Graabrodtory, Copenhagen.

Will the advertiser whose advertisement reads, "Wanted, Spiritualist Cook-General for married couple," etc., appearing in our last two issues, please communicate at once with Messrs. Hutchinson and Co., 34, Paternoster-row, London, E.C.4.

THE NORTH LONDON LYCEUMISTS are rendering the anthem, "The Heavens are Telling" (from Haydn's "Creation") at the evening service at Grovedale Hall, Grovedale-road, Holloway, London, on 21st inst. The service commences at 7 p.m.

NOTICE TO "LIGHT" SUBSCRIBERS.—Will all subscribers to *LIGHT* kindly note when sending in their subscriptions that it is important that they send them direct to Messrs. Hutchinson and Co., 34, Paternoster-row, London, E.C.4, and not to the Editorial Office at 5, Queen-square. A considerable amount of delay and trouble will be saved if our subscribers would be good enough to bear this in mind for the future.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*Lewisham*.—*Limes Hall, Limes Grove*.—Sunday, Jan. 14th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. Ernest Meads.

*Croydon*.—*Harewood Hall*, 96, High-street.—Jan. 14th, 11, Mr. Percy Scholey; 6.30, Mr. Leslie Curnow.

*Brighton*.—*Athenaeum Hall*.—Jan. 14th, 11.15 and 7, Khwaja Kamal-ud-Din; 3, Lyceum. Wednesday, 8.15, Mr. Robert Gurd.

*Camberwell, S.E.*.—*The Guardian Offices, Harvil-street, Peckham-road*.—Jan. 14th, 11, Dr. Subhman; 6.30, Mrs. Neville.

*Holloway*.—*Grovedale Hall, Grovedale-road (near Highgate tube station)*.—Saturday, Lyceum New Year Tea, Social and Dance (fancy dress optional); tea, 5; adults, 9d.; children, 6d. Sunday, 11, Miss Violet Burton; 7, Mrs. E. A. Cannock; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. E. Edey address and clairvoyance. Free healing circle: Fridays, children, from 5; adults, from 7.

*St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot)*.—Jan. 14th, 7, Mr. H. W. Engblom. Thursday, Jan. 18th, 8, Mr. Ernest Meads, address.

*Shepherd's Bush*.—73, Becklow-road.—Jan. 14th, 11, Mr. H. Fielder; 7, Mrs. Annie Johnson. Thursday, Jan. 18th, 8, Mrs. E. Smith.

*Peckham*.—*Lauderdale-road*.—Jan. 14th, 7, Mr. H. Bodington. Thursday, 8.15, Mrs. M. E. Orlowski.

*Bowes Park*.—*Shaftesbury Hall*, adjoining Bowes Park Station (down side).—Sunday, Jan. 14th, 11, Mr. Richards; 7, Mrs. Redfern. Wed., 17th, members' general meeting.

*Worthing Spiritualist Mission, Ann-street*.—Jan. 14th, 6.30, Mr. Ella. Jan. 18th, Mrs. Harvey.

*Central*.—144, High Holborn (Bury-street entrance).—Jan. 12th, 7.30, Mrs. A. Jamraeh. 14th, 7, Mrs. Prior.

*Forest Hill Christian Spiritualist Society*.—*Foresters' Hall, Raglan-street, Dartmouth-road*.—Jan. 14th, 6.30, Mr. A. E. Payne; 8, members' meetings and election of officers.

Wednesday, January 17th, 8, service.

*Richmond Spiritualist Church, Ormond-road*.—Sunday, Jan. 14th, 7.30, Mrs. Graddon Kent. Wednesday, Jan. 17th, annual meeting.

## SOME RECENT BOOKS.

"Christianity and Science." By W. A. C. Allen (Roffey and Clark, Croydon, 2s. 6d. net.)

This is a book which was written after the close of the Great War and is designed to prove of assistance to those who are troubled by the problems of the time. Its purpose is to show that some of the latest discoveries of modern science are not inconsistent with the foundation truths of Christianity contained in the Gospel narratives and taught by Jesus. It is an admirable little book, well calculated to help forward the progress of the spiritual view of life.

"THE PURPLE SAPPHIRE," by Christopher Blayre (Philip Allan and Co., 5s. net), is a collection of short stories of the "thriller" type. An admixture of science and occultism, with a flavour of the gruesome, they are skilfully written, and the writer shows a pleasant wit here and there. As it is sometimes levelled against a morbid type of Spiritualism, we found no reason to complain of its flippancy. Those who love the weird and ghastly in their light reading may find amusement in the book.

THE CELESTIAL BODY.—Vague visions of gaseous or meteoric angelic forms have their place in the imaginations of most of us below; we picture our future selves as a kind of nebulosity. When I felt the spiritual flesh, when I used the strange muscle, when I heard the new heart-beat of my heavenly identity, I remembered certain words, with a sting of mortification that I had known them all my life, and paid so cool a heed to them: "There is a terrestrial body, and there is a celestial body." The glory of the terrestrial was one. Behold, the glory of the celestial was another. St. Paul had set this tremendous assertion revolving in the sky of the human mind, like a star which we had not brought into our astronomy. It was not a hint or a hope that he gave; it was the affirmation of a man who presumed to know. In common with most of his readers, I had received his statement with a poor incredulity or cold disregard. Nothing in the whole range of what we used to call the Bible had been more explicit than those words; neither metaphor, nor allegory, nor parable befogged them; they were as clear-cut as the dictum of Descartes. I recalled them with confusion, as I bounded over the elastic and wondrously-tinted grass.—From "Beyond the Gates," by Elizabeth Stuart Phelps.

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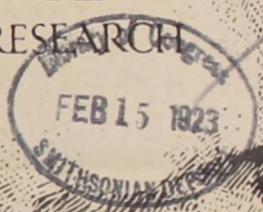
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and "supernatural" healings of disease go on in spite of the saying that the age of these things is past. And they do not appear to be confined to the followers of any particular religious belief. They may appear amongst "heretics" and unbelievers. Our daily papers may call in "A Psychologist" or "A Mental Specialist" to explain them away as delusions, but they continue to occur and to be recorded. They refuse to "lie down at the bidding of any man." They are, indeed, a kind of silent witnesses of the facts for which we stand, and, unlike human witnesses, cannot be hewed down or bullied into submission.

\* \* \* \*

### THE HUMOURS OF THE "WESTMINSTER GAZETTE."

On the 10th inst. the "Westminster Gazette" published a review of "The Mysteries of Hypnosis," by Georges de Dubor, in the course of which the public was informed that, "habitual readers of such periodicals as LIGHT and the 'Occult Review' will consume these pages with the fervid appreciation so characteristic of their type of mind." This strikes us as a curiously inane remark, as applied to the readers of LIGHT, at least. And as a description of the book, it is simply grotesque, as our readers will have gathered from the review by W. B. P. in our last issue (p. 28). LIGHT, it may be mentioned, has numerous readers amongst the learned professions; it is read weekly by many well-known members of the London Press, it includes a goodly number of persons who read also the "Westminster Gazette." In short, the little thrust at the "type of mind" represented by readers of LIGHT fails as egregiously as the description of M. de Dubor's book.

\* \* \* \*

### MORE "TYPES OF MIND."

While we are on the subject of the "Westminster Gazette," we may refer to two other examples of "the type of mind" represented by some of its writers. In the same issue of the paper we read in a biographical notice of the late Mr. C. J. Mathew:

Keenly interested in Irish problems, Mr. Mathew married an Irish lady (!)

That was unconscious humour. In the "Westminster Gazette" of the day following we find a paragraph headed "Donkey as Ghost," and from the account we gather that the people of Coalville, Leicestershire, have been afraid to go out after dark for fear of an escaped bear which turns out to be merely a stray donkey! Not a ghost, it will be observed, but a bear! Was this merely a silly attempt to discredit a belief in ghosts, or another specimen of the "W. G.'s" unconscious humour? Our contemporary is doing a good work in publishing Mr. H. G. Wells' story, "Men Like Gods," so that the little lapses to which we have referred stand out the more conspicuously.

THE meal unshared is food unblest,  
Thou hoard'st in vain what love should spend;  
Self ease is pain, thy only rest  
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## DREAMS: SOME HIGHER ASPECTS.

By MRS. F. E. LEANING.

In the discussion of those types of dream which are named Veridical, Premonitory, and so on, we do not get beyond the level of certain known psychic activities. They display themselves in waking life with the same result as in sleep, the difference being mainly that they come with greater ease to every type of temperament alike in the latter, and to one type, the psychic, in the former. But there are also dreams that suggest a different order from any of those considered, by the fact that they transcend and contrast with them in their possession of an altogether higher value for life. The use of an unwanted clairvoyant power in sleep, for instance, may widen the range of experience but does not necessarily make it of higher quality. If, instead of seeing a distant event, the dreamer sees a new truth or learns a deeper wisdom, or receives a consolation which, like Tennyson's dream, "leaves his after-morn content," then, though it is very difficult to put a name to such dreams, yet we have an inner conviction that they belong to a nameless but royal order. They are more than psychic; they touch the spiritual. And they sometimes leave an impression that they are more real than our waking life, and make it seem, as it were, dwarfed and even a little hollow, by comparison. At such times the soul, whatever we mean by that (but here it is taken as a term embracing that which feels and thinks), no less than the body, becomes the silent handmaiden of the spirit. And the spirit dwells in a place of light where it immediately apprehends, breathing a diviner air, and seeing as from a mountain summit all things in their true proportions.

Those who have never experienced this must take their ideas as truly and as humbly as they can from the poet, or saint, or prophet, or the artist, who strives to share with his fellow of the plain what has come to him. It is something like getting an idea of the Alps from a little woodcut, but it is better than nothing. Thus Arnold, in that strange poem, "*In Utrumque Paratus*," puts into a figure the spiritual journey of him who, by lonely pureness, would "the colour'd dream of life remount":—

"Thin, thin the pleasant human noises grow,  
And faint the city gleams;  
Rare the lone pastoral huts—marvel not thou!  
The solemn peaks but to the stars are known,  
But to the stars and the cold lunar beams;  
Alone the sun arises, and alone  
Spring the great streams."

The atmosphere which is given in these lines reflects, as far as concrete imagery can, the remoteness from the hot, humming everyday life which subdues us to its petty claims; and this marvellous uplift is sometimes acquired in dreams of the kind now under consideration.

They are difficult to describe, because their content is so subjective, so inward, so spacious, and yet so bare of the familiar, that the effort is apt to leave a sense of colourlessness. Needless to say it is far from that to the initiated. One of the beauties which we can dimly perceive, by the eye of imagination, is the feeling of immense freedom. A dreamer thus described his sensations when he had fallen asleep after reading for several hours:—

"Presently I became aware of a most delightful state of consciousness. It seemed perfectly clear and distinct, translucent; and yet somehow far away. I desired ardently that it should continue. I thought myself perfectly awake. I do not remember any further describable content of the state, beyond these qualities. Then suddenly I remembered that the state was different from my normal condition, and I began to fear lest I should lose it. Instantly bodily consciousness returned, settling down like a sort of cloud. . . . It was very disagreeable—or rather, regrettable, for I had a feeling of wistful regret when I felt myself slipping back helplessly into myself, so to speak."

The desire to fix this experience by a description in words produced a poetic fragment which, though it goes without saying that it was far below the level of the actual sense-enjoyed, did contain an echo

"Of bells in a far fairy-land,"

and reflected, as he says, the "crystalline clearness, farness, magic charm" of the state attained to.

Dreams akin to this form one of the nine classes which Dr. van Eeden treats of in his "Study of Dreams." He places them fifth, and names them "lucid dreams," and it will be of interest to many to know that such dreams are "often initiated and accompanied all the time by the sensation of flying," and that they usually occur between

five and eight in the morning. "Their symbolism," he says, "takes the form of beautiful landscapes—different luminous phenomena, sunlight, clouds, and especially a deep blue sky. In a perfect instance of the lucid dream, I float through immensely wide landscapes, with a clear blue, sunny sky, and a feeling of deep bliss and gratitude, which I feel impelled to express by eloquent words of thankfulness and piety. Sometimes I conceive of what appears as a symbol, warning, consoling, approving. A cloud gathers or the light brightens."

Once a question occupied him all the time of deep sleep. "The question was: Why can a period of our life be felt as very sad and yet be sweet and beautiful in remembrance? And the answer was: Because a human being knows only a very small part of what he is."

How true this is seems to be further illustrated by a remark later on of the impression of rising through spheres of different depths, of which the lucid dream is the deepest, or the highest, as we prefer. All night we travel up, up, and at dawn stand on the mount to hold up our hands and our faces, to "lift up our hearts" to the Light of the World. It was in such a dream that St. Augustine tells us Sennadius was instructed by "a radiant youth of noble aspect, who bade him follow him; and as Sennadius obeyed, they came to a city where, on the right side, he heard a chorus of most heavenly voices. As he desired to know whence this divine harmony proceeded, the youth told him that what he heard were the songs of the blessed." And must it not have been in such a dream that St. Paul was caught up to the third heaven, and found all his "weighty and powerful" words fail him to describe it?

In such a dream a "dear old saint" of modern times, Mary Matthews, "having awakened under an extraordinary influence, early in the morning," related a wondrous tale. "All around me seemed God!" she said. "It appeared to me as if the room was full of heavenly spirits. I remembered no more of anything outward, but thought I was at the threshold of a most beautiful place. The first thing I saw was the Lord Jesus Christ. A glorious light appeared on one side, and all round Him was glory. I thought of that word of St. Paul: 'Who dwelleth in light unapproachable.' Turning my eyes a little I saw close to my Saviour, my dear minister, Mr. Fletcher. Features and limbs just the same, but not of flesh. It was what I cannot describe, all light. I know not what to call it, I never saw anything like it. It was, I thought, such a body as could go thousands of miles in a moment. I seemed to myself as if I could have gone to the world's end, as light as air."

It has been mentioned that such dreams seem to arrive in the sacred freshness of the auroral hours, rather than in the early hours of the night. They come with the approach of the sun, as though a baptismal blessing breathed before it, and serve fitly to attune the sons of the Most High ere they go forth to their work in the morning. Dante, in the wonderful ascent of the Mount of Purgatory, has three illuminations in sleep, in each case at this hour, and in each receives a teaching of the Divine Wisdom in symbol. At the hour when the swallows are heard in the morning, and the mind is less a prisoner of its thoughts and even half prophetic in its visions, he tells us that "in a dream methought I saw an eagle poised in the sky, with plumes of gold, with wings outspread and intent to swoop. Then meseemed that, having wheeled awhile, terrible as lightning, he descended and snatched me up far as the fiery sphere." (Prose translation, Temple Classics; Canto IX.) The cleansing of the flame is so severe that he wakens; but the meaning is obvious, for he had not yet faced the Guardian Angel of the Mount. In the last vision (Canto XXVII.) he beholds two fair maidens, one continually gathering flowers, the other gazing upon a mirror. They are the life of works and the life of thought, respectively, the inseparable elements of true religion.

All such dreams are outside the purview of science, and above it. The psychic researcher, as such, ignores them, if he does not murmur "imagination"; but the dreamer sets a different value on them, and claims boldly that though imagination is the means, it is not the end, and there is a significance and a purpose which surpass anything that is the mere automatic working of a brain or mind released from control. The touchstone of the true dreams, for those in doubt how to appraise them, is the net value of the good they do us. Dreams that teach, inspire, gladden, and otherwise raise the level of well-being may be, and should be, trusted. They enhance life and adorn it. They may give us something which cannot reach us in the normal way, and so bestow upon us the beatitude of entertaining angels unawares.

## DEATH AND THE POETS.

We have often listened and smiled at the objection frequently offered by the educated sceptic against communications (spoken or written) from the unseen world. They are, it is urged, generally crude and commonplace—sometimes utterly inane—and far below the level of normal oratory and literature. Now and again, indeed, we are confronted with something entirely deplorable, although purporting to be derived from the spiritual world, and are asked to compare it with the normal work of a reasonably educated person in this world—and then we do not smile. For, truth to tell, the work of the spiritual missionary is sadly hindered, in this direction, by well-meaning but callow experimenters. And it is an unfortunate circumstance that such instances are eagerly seized upon as texts against us. And yet literary men, for example, are frequently pestered with immature and grotesque productions by aspiring poets and authors, who think, and are encouraged by their friends in thinking, that their feeble effusions are prodigies of genius.

We have never heard an argument against the reality and beauty of literature and poetry based upon these cases of callow workmanship. "No," rejoins a hostile critic, "because we have great literature and fine poetry to compare them with." Truly; but the argument applies equally to ourselves, for we, too, have many great utterances from the world beyond with which to compare the foolish babblings which it suits you, our critic, to take as its typical productions. The lover of literature smiles at the persons to whom poetry means "The Village Blacksmith," "The Fireman's Wedding," and "Little Jim," but who know nothing of "Aurora Leigh," "The Revolt of Islam," "Hyperion," or "The Rubaiyat." Similarly the cultured Spiritualist regards those good people who proudly display a little kindly doggerel, or a few lines of copy-book morality, received at a seance, as wondrous examples of inspirations from the spirit world, but who know nothing of Swedenborg, Jacob Boehmë or Blake. The cause is the same in both examples—merely inexperience. And let us tell our critic that of the two classes of inexperienced persons, the admirers of unlettered communications from the beyond are the less to be pitied. For this reason—that once in touch with the unseen world they will receive a greater degree of knowledge regarding that world than has fallen to the lot of most of our great poets. That is a bold claim to make, perhaps: but we speak advisedly.

We may point, for example, to the fact that the subject of death in the mind of poets has resulted in a perfect "derangement of epitaphs"—of mixed metaphors and confusion unspeakable. The poet writes of the calm sleep of death, of the beatitudes of the arisen soul, and the future resurrection—almost in the same breath, as it were. We could point to many noble poems which, as regards any reasonable idea of the actual state of the dead, would not bear a moment's analysis. We think of James Russell Lowell's "Poet's Dirge," addressed to a dead poet who is at one and the same time slumbering under the turf, "'neath the rustle of green trees," and "star-crowned" "high above the spheres." If he had added some lines indicating that the poet's soul was also hovering about somewhere, awaiting reunion with his sleeping form in order to be properly and truly alive again, he would not have exceeded the absurdities perpetrated by some other great singers of the mystery of death.

Not long ago we heard a distinguished literary man remark that even the mighty Shakespeare had given us no new light on the great mystery. Doubtless for the very good and sufficient reason that he had no new light to

impart. His majestic utterance and wondrous range of thought and perception are related to the soul in the flesh. Beyond that it was not given to him to soar.

A great critic (Pater, if we remember aright) has said somewhere that the theology of the past has so deflected the thought of mankind that it will require ages for it to recover the true line of natural evolution. Sometimes we think and fear this is true. We are struck, for example, by the horror which the worldly-cultured man expresses at the idea of a *natural* life after death. He demands an amaranthine sphere, part fairyland and part paradise, peopled with angels and seraphim—a realm in which he could not exist for a moment and retain his reason and sense of identity.

In a world where thought has escaped this quasi-theological distortion, men could profitably look to the poet for light on the mystery—for the true poet is the *vates* or seer. Alas, the poet, too, as we have seen, has suffered, though in a smaller measure, from the distorted standards of thought. And this, we tell our critic, is where the prejudice in favour of so-called normal teaching has landed us. Not that we are arguing for abnormality. Our argument, simply stated, is that on this tremendous subject of death the "normal" thinking is really abnormal, unnatural—that the revelations of spiritually-inspired seers and writers, given in what is admittedly an abnormal fashion (merely because it is a little in advance of the general line of evolution) are vastly truer to Nature and reality.

And let us be fair to the poets. They have not all bowed the knee to Baal in this matter. Walt Whitman, one of America's greatest voices, has suffered very little from the influence of the old ecclesiastical school. He has spoken greatly on both life and death under the purest influences of Nature. Shelley and Tennyson, too, have uttered things that are in unity with the highest spiritual teachings. And with the gradual leavening of thought that is now going on, impregnating theology and poetry alike, we shall in due time hear the authentic voice of the Spirit through the poet. He will have gained a new inspiration, and we shall be able to read his deliverances on the subject of death and the after life with joy and profit, and not, as at present, with perplexity. The New Poet, as we may call him, will have had his forerunner, his John the Baptist, in the guise of some rough old pioneer of a Spiritualist, knowing little and caring less about poetry, but greatly concerned about truth.

## THE ALTERNATING LIGHT.

Just as Art after long burials has had its renaissances, so Spiritism has had its recurrent resurrections, and always with added force. There has been no time since man came to dwell upon this planet, at least within historic survey, that there have not been seers and seeresses. Though just as night and day, and summer and winter alternate, so there have been periods when the light has been bright and the voice clear, and then ages when

the dark predominated, when the heavenly visitants were not seen, and the angel choirs were not heard. The times of cessation of oracles are usually those where man has turned all his forces to the material; where greed and rapine seem to rule the world—then come great wars. But just as after a heavy storm, where dark clouds overshadow the earth, and lightning destroys, comes a gentle rain and the atmosphere clears, and the sun shines forth brighter than before, so after these dark days of earth-life, wherein man kills his brother man, forgetful of his Creator, there suddenly comes a bright light shining through the clouds. This was so in the early days of the world; it is so now,

—From "The Ministry of Heaven," "The Life Beyond the Veil," Book III. Rev. G. Vale Owen.

## From River to Sea.

## LIFE'S RADIANT DESTINY.

In the preceding messages we have told you, as we ourselves have learned, somewhat of the mystery of creation and progress of the Universe of matter, and, in a lesser degree, of that of spirit. There are reaches there far surpassing any imagining of ours, or of your own, and these will be made clear to us as we in the ages which are ahead put on state after state of more perfection. So far as we are able to project our minds into that far immensity of life and being, we cannot see any end to our onward going, for, as a river viewed from the mountain in which it takes its beginning, so is the Life Eternal. The stream broadens, and into its volume absorbs more and more those other streams which come from lands diverse in character as in soil. So is the life of a man, as he, too, gathers quality, and in himself blending them in unity makes these one in and with himself. As the river is seen still to broaden until it passes out of itself and ceased to be distinctive as a separate entity, so man, as he himself broadens out beyond his initial state, passes into that great ocean of light where we cannot follow him in his further progress from our viewpoint on the mountain of his birth. But this we have learned, and few there are who doubt it, that as the water of the ocean does not change the substance of the river from water into that which is other than water, but only enriches and modifies its quality, so man will still be man when he emerges from between the banks of individuality on the one hand, and of personality on the other, and blends the richness of his accumulated qualities with the infinitude of That which is the beginning and the consummation, the outgoing and the incoming forces of the whole cycles of Being. Also, in the river fishes and water animals have their habitation, but the wider and deeper realms of ocean make room for things of life of grander bulk and power than these, so those who in unity disport their immensity in person and in power must be of magnitude of glory beyond our ken.

We, therefore, glance ahead toward those far brothers of our own and know that they are not unmindful of us who, if we be removed from their abode, yet have our faces set toward their quarter. It is from the Ultimate through such as these that life comes forth and bathes in love these lesser worlds of us and you. It is enough. We take our sip of the chalice of our destiny, and go forward much refreshed and strengthened for what duty lies to hand.

# TIME, SPACE, MATTER AND THE SELF.

## SOME THOUGHTS FOR STUDENTS.

By A. W. GARLICK.

(Continued from page 22).

### KNOWLEDGE OF THE FUTURE.

Denial of the possibility of knowing (or seeing a representation of) the future (even of the next moment) cannot be a *qualified* disbelief; the acceptance of one single instance, however trifling, is sufficient to be termed belief in the fact of prophecy (for such it is).

It is useless to attempt circumvention by substituting the idea "intelligent forecast" for prophecy. They are not the same; a prophetic utterance does not originate in the lower mind and memory—a forecast may; furthermore, a forecast may turn out otherwise than anticipated; a prophecy as such, is a true vision, *i.e.*, sight of a future event. There are too many instances of true vision (not guess work) to allow denial to be easily maintained.

There should not be much difficulty in accepting the view, if only as a reasonable hypothesis, that events join the procession of time from a "now" state in which the question of past and future does not arise, where events and circumstances *are*, before they happen, in space and in succession. In support of this fact (or hypothesis to some) there is scriptural evidence, and if even this be not accepted, there is still the everyday occurrence of premonitions, prophetic dreams, astrological readings, etc.

The claim is here made not merely for the possibility of knowing the future, but for the existence of a training, by which one may become more and more conscious on that plane where future events are awaiting times, seasons and occasions for their appearance here. The sword hangs, though invisible to ordinary sight, over the head of the wrong-doer, to fall at the appointed hour—the reward is ready to the hand of him who deserves it; he too will receive it in due time. Experience may help us to *forecast*, but the trained soul *sees*.

### FREEWILL.

On first presentation, the idea of a possible knowledge of the future is very repellent to many minds, involving as it *seems* to do, the accompanying idea of an unalterable fate before which the human will is impotent; yet we feel that somehow our wills are free, notwithstanding the undoubted fact that as to *action* the will is not always free.

Inevitable circumstances arise, which are the undeviating results of former willing, thinking, and acting, to which the will, however strong, must perforce submit; but the will may preserve its inner freedom of *attitude* and *determination*, although the external action may be under compulsion, and it may oppose to those circumstances, however overwhelming, an uncompromising, unconquerable *attitude*, showing thereby the spiritual nature of the will and its inherent freedom.

But obviously the activity of the will in time and space is limited to the conditions and laws that govern time and space. It is eventually learned that true freedom is born of willing obedience to law and this applies to other planes of being.

The attitude of most healthy-minded people is one of faith in the freedom of the will, with the additional conviction that the order of this universe cannot be called a cast iron necessity, for it is seen to be an *intelligent* order, and an evolving order, evidence of which is furnished by the very mistakes caused by the exercise of free, but untrained wills, necessitating the use of spiritual faculties, whereby the wrong is righted and obstacles are surmounted. Physical obstacles are by no means the only ones, for we still hear the cry, "The evil I would not, that do I." By patient effort the will rules at last, and we are better prepared for the next stage in our evolution, the further expansion of human consciousness. The almost universal state of unrest, the increasing interest in the occult, even the prevalence of nervous disorders, may well be indications of the coming dawn.

But the dawn of emancipation of the spirit is preceded by the slow breaking, link by link, of material chains. Control from outside is necessary for us as long as the proper and natural channel of self-control is clogged, necessitating the enforcement of man-made laws for mutual human protection. The spirit of man retains the memories of all the past physical experiences of its soul and bodies, but these memories do not for ever hamper its inherent freedom, for eventually it attains to the dignity of being

at last "a law unto itself" and no longer subject to external compulsion.

From an early stage on its journey in an external universe the powers of the self are two-fold, *viz.*, Will and Reason, these are reflected in our ordinary life down here as thought and desire. These two main motives for action are often at variance and in the case of self-opinionated or of passionate people these differences are often accentuated by attempted compulsion from outside. Control, to be effectual and permanent, should be exercised on the thought or desire that prompted action; if, however, as often is the case, the channel should not be clear, instruction is at hand how to clear it (the moral code), but none can clear it for us *against our will*.

There is a poetic phrase, "marriage of the soul," and this I take to mean the eventual accord between Will and Reason, the two essentially different but beautifully complementary parts of the self, which, after long association in time and space in the form of thought and desire, have learnt to compose their differences and to act joyfully as a unit, but this union comes from mutual agreement not from external compulsion; the phrase, "Whom knowing one must needs love" expresses the free and final act of each one of us, sooner or later; it is a freewill act in one sense, although constrained by the compelling force of an inmost attraction.

### FREEDOM.

Expanse of consciousness in space and time at its best and at its farthest is a limitation still; spiritual freedom is only attained by the self when the physical body has been shaken off, when time and space are transcended. Many minds are helped by these studies in a sidereal way, that is, the inner faculties are stimulated into activity *side by side* with those other faculties that represent them down here. To other souls these speculations are not helpful, but where the head does not assist, the heart may; and freedom is gained by willing obedience to the Law of Righteousness alone.

Ye are not bound, the soul of things is sweet,  
The Heart of Being is Celestial Rest;

Stronger than woe is Will, that which was good  
Doth pass to better—Best.

Such is the Law, that moves to Righteousness;

Which none at last can turn aside or stay;

The Heart of it is Love, the end of it

Is Peace and Consummation sweet. Obey!"

(From "The Song Celestial.")

### THE JOURNEY THROUGH AND OUT OF SPACE AND TIME.

From an Infinite Source,  
Midst Realms of Light,  
An offspring from God  
My soul took its flight;  
To gain amidst matter,  
With its trials and pain,  
The Knowledge, to carry it  
Homeward again.

(By an American seer.)

I will now venture on a few remarks about the pilgrimage undertaken by every individual soul. But, let me say first of all, it is here taken for granted that physical experience is by no means limited to a single incarnation.

The remark in Browning's "Paracelsus," "The outward doth from the inward grow —" appears to us as one of those flashes of insight by the light of which the mind may catch a glimpse of the beginnings of things. The scientist traces the past of the globe through the solid state of its matter, back in time through a liquid and a gaseous state, and then at last, through states of inconceivable heat, back to its ultimate, physical, etheric condition.

The philosopher then resumes the task, by investigating that "Inward from which the outward has grown."

This "Inward" is seen to be a power, natural or spiritual, according to the nature of its action and influence. But here, too, this wonderful saying applies equally, for the Natural is a shadow of and from the Spiritual, an outgrowth from it. The Spiritual is to us the great background of the external universe in its entirety; that from which it pro-

ceeds and to which it returns, and the evidence of its existence is in the human will and consciousness, with their freedom from the limitations of matter and time and space.

It is, then, from its own inner and spiritual home that the individual self begins his long and tedious journey through material, spatial and temporal experiences, using a soul and body for its purpose.

The term "Spirit" is an all-inclusive one, *inter alia*, it is: Life, Consciousness, Potentiality; also Love and Wisdom. By shining through itself (as it were), it casts a shadow; this in its turn is the vehicle for further and denser externalisation, thus the idea of super-space is of a boundlessness displaying a shadow of its own substance. Of each material unit may it also be said that it exists only by virtue of the inner light which radiates from it (I fear this imagery is obscure). Fundamental substance, then, is only within five sense ken, in the form of a shadow which we call the material universe; spiritual things are only discerned spiritually and fundamental substance approaches spirit too closely in its nature to be appreciated by the merely material senses. Obviously material things are real from the point of view of matter, but that reality is only relative. When the body receives a blow, we are apt to say, "I am hurt," and this is true in so far as the spiritual "I" identifies itself with its body; if, however, the mind is otherwise employed, the spiritual "I" will only be barely aware of the circumstance, and so will not be affected to the same degree.

It is the discordant relation between the spiritual self and its physical body that lies at the root of a certain proportion of human sin and suffering. Let us be thankful that the physical body, beautiful though it be, is but a temporary instrument, used for gaining physical experience.

Each physical atom bears a space and time relationship with every other atom, but space and time relationships are not the only ones, and, as stated above, space is no more a thing in itself than is the pitch of a roof or the strain on a girder.

Try to conceive some other kind of relationship (in consciousness, for instance). Imagine a boundless ocean composed entirely of individual molecules in continuous relationship throughout the mass; suppose the separateness of these molecules to be imaginary and not actual, only separate, that is to say, in so far as they are individual units of consciousness, each a separate intelligence, without any notion of such relations as size, or position; for this imaginary ocean of molecules is out of space, thus there is in it no such thing as any obstacle to free intercommunication between them; when any two molecules communicate one with the other, there is no "between"; to them there is no large, nor small, nor here, nor there; neither do these intelligences appreciate what we call movements; also their intercommunication is along currents of thought and sympathy.

Follow out the above suggestion in your mind and try to get some idea of a like state of freedom from space and time as well as freedom from a physical body, and consider how that condition would compare with our present physical state, and then I venture to think that for choice we should prefer freedom of thought, irrespectively of a body, or of space, or time, to the partial freedom that obtains in this spatial and temporal order of things.

As regards Time, it is perhaps as well to remember that it is the movement of the heavenly bodies that sets the pace for our physical universe, and that the standard thus set us does not apply in the world of mind, nor in that of the emotions; for instance, it is according to our feelings that time is said to go fast or slowly, also it is quite an ordinary remark that under such and such circumstances both time and space are annihilated, and so they are, for the persons concerned; in fact, some such line of thought might illuminate to us those two otherwise difficult ideas, one of the "sun standing still," and the other the mention of a possible contingency: "unless the time had been shortened. . ."

Timelessness and spacelessness should not be inconceivable; the self is not bound within space and time limitations—no space of whatever dimensions can hem in the soul, neither is it bound to the procession of succeeding moments—it is free to roam in what is called the present, the past and even the so-called future.

As stated above, intervening space is merely a relationship between objects and not a something lying between them; those other objects which we, in space terms, say are between any two objects, are themselves inter-related spatially; space is a mere appanage of objects as time is nothing but an appanage of events, a mere expression of relationship between them. *If no objects, then no space—if no events, then no time.* The self in space and time is bound—out of space and time the self is free.

The early history of the individual self is as remote to us ordinary people as the marvellous future ending of its seemingly endless journey. Thanks to our reliance on the regularity of Nature's work, we draw conclusions about the unseen from such acquaintance as we have with the seen; thus, for example, we may realise to a certain extent the state of the consciousness of a baby, born, however, not for the first time, "not in entire forgetfulness, nor yet in utter nakedness"—from such a state of consciousness we may form some idea of an ego on its first descent into

space, an almost blank consciousness as regards an external universe.

It appears to be the natural order in our scheme of things that every individual self should leave its inner and spiritual home, that it may acquire a fresh set of ideas, only to be obtained by contact with an external, of which it previously had little if any knowledge.

It acquires after many incarnations in time and space conditions, a certain facility at both poles (as it were) of its being, *viz.*, a power of self-projection into an external, and the power of withdrawal back into its own unmanifest selfhood. Contact with an external necessitates "a medium," thus we have a body and senses so constructed as to respond to external impacts, and it is thus we begin our experience of the not-self in space limitations and in time evolution.

Before closing this article I ask the indulgence of the reader, in his attitude towards this attempt to put an unaccustomed train of thought clearly. The difficulty, in addition to the personal one, consists in trying to explore the outside of a rut of thought (for such it seems to be) in which we may be easily content to linger and so delay progress towards our goal of conscious freedom. Space and Time together are the rut of which I speak, and I have sought to outline the surrounding country, yet am painfully aware how inadequately I can express what I would.

We are certainly all of us in the preparatory school for that higher, wider, and deeper Science of which we may get, here and there, some very slight inkling. One thing we may affirm about it, *viz.*, that it is essentially a Religious Science—were it not altruistic it would be worthless.

Yet, "However men approach Me, even so do I welcome them, for the path men take from every side is mine";\* *Each individual must pursue his own path.*

#### THE FIELD AND THE KNOWER OF THE FIELD.

The above is one of the subjects treated of in that precious book of Eastern lore, the "Bhagavad-Gita." The knower of the field is the Ego, the Pilgrim, who leaves his Spiritual home to exercise his latent faculties—to labour in the Field and find his Way home again.

Far away indeed does that Home seem, yet it is ever near—as near to the man of feeble intellect as to the intellectual giant.

#### THE EGO.

In conclusion, what shall we say about the nature and destiny of the spiritual human unit?

First and foremost, it is free by nature, within the law of its being (Divine Law).

It is independent of a physical body, and physical senses, when the physical lesson is ended, and the external has been adjusted to the internal, and *vicē versā*.

Its Centre is everywhere, its limit—nowhere.

Its ever-growing sense of unity with All proceeds side by side with the growing awareness of its own separate and distinct Individuality: the drop becomes the ocean.

Finally, it becomes conqueror and master of its own universe of concepts and percepts, but within All-embracing Love—Wisdom—Power.

#### ON THE FIELD OF MONS.

"A King's Counsel" (author of "I Heard a Voice") sends us the following message, which, he states, was received through the mediumship of his daughter during a visit paid by him and his family to the field of Mons recently. It will have an interest for some readers even though it comes as "unverifiable matter":—

"*† Mes amis*, I am a Frenchman who was present in spirit-form at the Battle of Mons. Ah! these are steps of tears—the blood and sweat seem even now to burden the ground. If the earth could speak, what tales she would tell! Does not even the wind here blowing through the grass seem pathetic?"

"The wind does speak: there are spirits in the wind; they continue here a dirge for the departed valiant ones. Ah, those dead are in bliss, those who have lost limbs, health or sanity, those are "alive" as you say. I died in 1870—guerre, mort pour l'Empereur."

"It is hard for a medium to live in Belgium (in these parts). All parts connected with war, where violent deaths and grave sufferings occurred. The civil population suffered shockingly—ah, mon Dieu!—how many horrors I have seen!"

"The men, Englishmen, here, were fine fighters, the best of England's manhood. The hearts that beat with agony and terror—for leagues around here. The spirit of the field broods over it—all through the wars of Louis the Great, of Louis XV., of Napoleon, and now of 1914-1918—most horrible war in history."

*Adieu, mes enfants!* It tires me to write more—Love me.

+ CHARLES NAPOLEON.

(I was named after Emperor. There are many spirits here.)

\* See the "Bhagavad-Gita," Discourse IV., Verse xi.

## SOME NEW PSYCHIC PHOTOGRAPHS.

### SIR ARTHUR CONAN DOYLE AT QUEEN SQUARE.

The hall at 5, Queen-square was crowded to overflowing when, on Thursday, 11th inst., Sir ARTHUR CONAN DOYLE (who was accompanied by Lady Doyle) addressed the London Spiritualist Alliance on Psychic Photography, his remarks being mainly descriptive of an intensely interesting series of lantern illustrations.

MR. GEORGE E. WRIGHT, Organising Secretary of the Alliance, who presided, after referring to some forthcoming events in the programme of the L.S.A. for the current session, said they were all deeply grateful to Sir Arthur who, after addressing many great meetings where he had thousands of hearers, was yet good enough to come to the little hall of the Alliance to give a lecture to a few hundreds. But on the present occasion he was addressing his friends and followers—people who understood and appreciated his work as that of one of their great leaders.

SIR ARTHUR CONAN DOYLE, who was received with acclamation, began by referring to his recent accident, an injury to the leg which necessitated the use of a stick. Dr. Abraham Wallace, who had attended him, had spoken of the need for rest, but that was for him (Sir Arthur) the most difficult medicine in the whole pharmacopeia!

Passing to the subject of his lecture, Sir Arthur said that while in America he had come across a large collection of psychic pictures, and recently, in the East End of London, he had met with another collection of which he had some interesting examples to show that evening. These he would take with him on his next visit to the United States (in March), but he thought it only right to exhibit them to his friends here first. He invited their criticism, for it was always advisable in these matters to hear the opinions of those who knew something of the subject and so discover where the weakness of any case lay.

He began by giving a short series of portraits of leading workers. The first of these shown on the screen was that of the REV. GEORGE VALE OWEN, of whom the speaker said: "He starts to-morrow morning for America where his personality and honesty will make good. This movement of ours is above all things a religious and spiritual movement. I look upon him as the strongest religious force we have. He will leave his mark. I am perfectly certain he will win through." (Applause.)

The next photograph shown was that of PROFESSOR HARE, the first man of science to testify publicly to the facts of Spiritualism, and who saw the religious implications which lay behind them. He was the inventor of the oxy-hydrogen blow-pipe which, as the lecturer drolly remarked, had proved a boon to several generations of burglars!

Then followed a portrait of D. D. HOME, to whose artistic gifts as sculptor, musician, and elocutionist Sir Arthur made reference. His wonderful powers as a medium he exercised for thirty years as a worker for humanity, never asking a penny in return, and in the face of ceaseless blasts of criticism which did not cease with his death. After this marvellous man had passed away, hardly a newspaper in England spoke of him as anything but a charlatan.

Then came portraits of SIR WILLIAM CROOKES, MR. W. T. STEAD, DR. PEEBLES, MRS. ETTA WRIEDT, MISS BESINNET, and MME. BISSON, concluding with a fine photograph of SIR OLIVER LODGE. Sir Arthur accompanied each picture with remarks explanatory and descriptive, giving, in the case of the mediums, an account of some of the most evidential phenomena he had witnessed with each. These accounts, however, having already been given in *LIGHT* and other journals, need not be repeated here.

Dealing next with the subject of ectoplasm, a number of pictures were shown illustrative of the various phases of this substance. Ectoplasm seemed to be to the spiritual world what protoplasm was to the physical one. It seemed to commence as a vapour in a state of vortex, showing later phases of solidity and rigidity. It was noteworthy that from whatever part of the world it was reported in connection with mediumship, past or present, the same peculiarities were exhibited. The photographs shown illustrated this remarkable consistency of detail, and so afforded them assurance that they were on safe ground in regarding the phenomenon as a proved matter. Amongst the examples shown on the screen were ectoplasmic episodes in the mediumship of Eglinton, Eva C. and Kathleen Goligher and some examples from America and Denmark in the case of less-known mediums. When all the cases on record were collated they were found to form such a coherent body of evidence as to lay the foundation for the study of ectoplasmic phenomena as an exact science.

Taking next the subject of materialised hands, Sir Arthur gave an account of a recent private séance with Mr. Evan Powell, who, as is his custom, had requested that he should sit under strict test conditions. He had insisted upon being rigidly tied up, since, as he would be in trance, he wanted to be in a position in which any involuntary movements would be restrained. Otherwise, he said, he might wander about or do other things likely to excite suspicion, being quite unconscious of his own movements. So he was accordingly tied securely in his chair. Sir Arthur well remarked that this threw a great deal of light on many of the cases of alleged fraud. During this séance a hand was materialised and proceeded to massage Sir Arthur's injured leg with such vigour that the sound was audible to everybody and the treatment was so efficacious that he had no doubt it was largely the means of his being able to address them that evening.

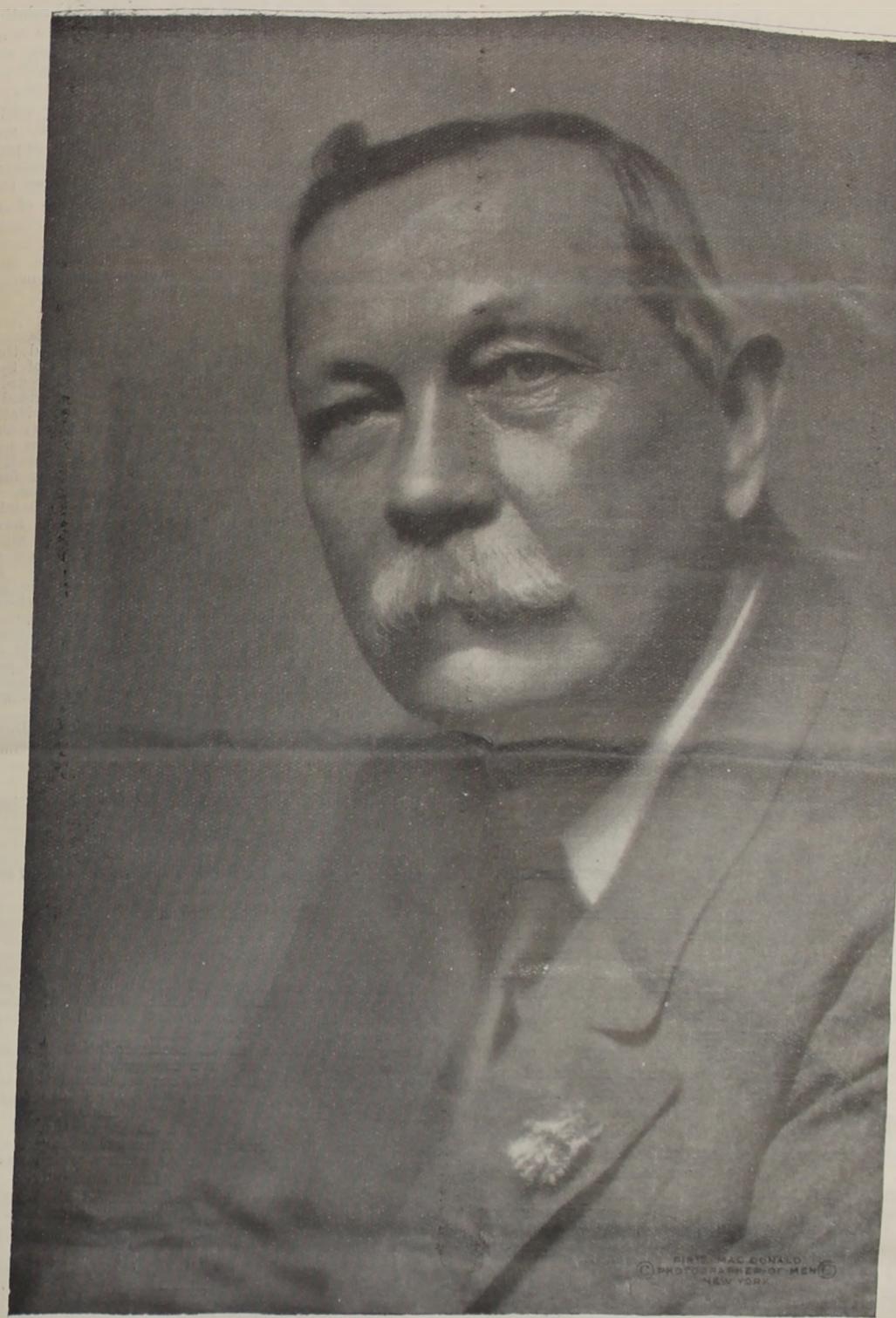
Several pictures were shown illustrating this subject of psychic hands as represented in psychic photography in the case of such mediums as Boursnell, Hope, Lottie Fowler, Eva C., Eglinton, and others. Sir Arthur also described the phenomena with Frau Silbert, in which exteriorised hands took so important a part.

An interesting feature of the address was the description given, with illustrations, of the mass of gauzy material nearly always found in psychic pictures. In the instance of faces, it came as a sort of head covering or mantilla. Sometimes this was loose, ragged and shapeless; at other times it was made up into an artistically formed head-dress. It appeared to represent the remains of the ectoplasmic envelope in which the face had been formed. On this subject of the manipulation of ectoplasmic matter, Sir Arthur had much interesting information to impart, together with a theory of the way the ectoplasm is used, not merely as material, but as a matrix for the formations wrought by the skilled operators "on the other side."

Describing a photographic experiment with Hope at Crewe, Sir Arthur told how he had bought his plates in Manchester as an extra precaution, carried them to the séance and went through the whole process himself. He took his plates into the dark room and there and then, without letting anyone else interfere, marked them, one with his initial and the other with a mark of his own, and then put them in the slide. No change of slides would have been of any use then to carry out a fraud. He obtained not a picture of his son, as he had hoped, but a psychograph, an ectoplasmic cloud over and amid which was a message addressed to him personally. It began, "Well done, friend Doyle," and bore the signature, "T. Colley." A photograph of the late Archdeacon Colley's handwriting was then thrown on the screen. The likeness of the two scripts was exact and unmistakable.

Amongst the other pictures shown was the now famous psychic photograph of Agnes Cushman, and the lecturer recounted the circumstances in which Dr. Allerton Cushman, head of the National Laboratories at Washington, after losing his daughter by death, came to England and, as seemingly by the merest chance, obtained an excellent photograph of her through the mediumship of Mrs. Deane. Then came the photograph obtained by the Rev. C. L. Tweedie of his wife's father side by side with an original portrait; the photograph obtained by Mr. William Jeffrey, of Glasgow, of his late wife, and the extraordinary series of six pictures from Seattle representing as many photographs of a bier on the occasion of the funeral of an old lady. The gruesome side of these pictures was relieved by an astonishing series of psychic faces, including one representing the old lady herself. Sir Arthur did not present the case as one fully authenticated, but he had no reason to doubt the credibility of the persons concerned, supported by documentary evidence, and it was an interesting feature of the display of pictures. To the same class belonged a photograph taken at Chicago after the fire there when, amid the smoke of a gutted building, were seen in the picture, taken by a photographic medium, the clearly visible faces of some of the firemen who had perished in the flames, which faces, it was stated, were recognised by those who had known the originals in life.

The psychic extra of the late Mr. Hanson Hey, and the Armistice Day pictures, taken by Mrs. Deane, were also shown, and the series concluded with a photograph supposed to represent the rising of the etheric body of a dying child, a case fully recorded in the "Two Worlds," but not quite decisive from all standpoints as the photograph was taken



A RECENT PORTRAIT OF SIR ARTHUR CONAN DOYLE.

some twenty-four hours before the child actually expired. Otherwise the case seemed to be quite genuine.

Great applause greeted Sir Arthur at the close of his address, and Dr. Abraham Wallace expressed the thanks of the meeting.

In the course of a brief response, Sir Arthur mentioned the proposed monument to commemorate the beginning of Modern Spiritualism in Hydesville. It was at first intended that the memorial should be erected at Rochester, but later it was thought Washington would be in every way

more suitable. While in America he had been made treasurer of the fund set on foot to carry out this work. Those who wished to contribute to it would know his address, Windlesham, Crowborough. Their American friends knew to what a state of financial distress Great Britain had been reduced by the war, and would not look for a large British contribution. But so many had derived enormous benefits from their Spiritualism that they might well spare a trifle for so worthy an object, as a token of their gratitude. The meeting then closed.

[January 20, 1923.]

## L I G H T,

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Well, that seems sensible enough, and we only wonder Judge Hatch (assuming him to be the communicator) did not discover it by the exercise of his own intelligence. In his "Letters from a Living Dead Man" he talks (or writes) as though his stay in spirit life was of so temporary a nature that he might be re-born on earth at any moment.

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SIR,—When I was in America it was suggested that a memorial should be raised by the subscriptions of Spiritualists all the world over to the great occurrence at Hydesville in 1848, which has modified and glorified the lives of so many. A subsequent resolution by the National Association of America decreed (wisely, as I think) that a memorial in Washington would be of more service to the cause than one in a place so difficult of access as Hydesville. I was asked to be Secretary and Treasurer for the movement in Great Britain, and it is my ambition, when I return to America in April, to take with me a handsome sum as our contribution to the undertaking. I have in hand at present a hundred pounds, subscribed by my wife and myself. If any of your readers would send me sums, however small, they would be gratefully received. I will keep the addresses of the donors, and retain the money until I have the absolute assurance that the scheme is going through. Our help would be particularly appreciated at present as the Americans realise how great the pressure is upon us, and the self-sacrifice which is involved in a subscription towards a monument which so many of us will never have an opportunity to see. It will, however, dignify the cause which means so much more than money.—Yours, etc.,

ARTHUR CONAN DOYLE.

Windlesham,  
Crowborough.  
January 13th, 1923.

P.S.—Private gifts, church collections—all help is welcome.

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DEAR SIR,—May I ask the hospitality of your columns to express to members of this Alliance my regret that they should have been in any way inconvenienced by the crowded state of our hall on January 11th.

The hall provides ample accommodation for ordinary occasions, but when we have the privilege of an address from Sir Arthur Conan Doyle, our accommodation is necessarily overstrained. For financial and other reasons, additional accommodation is not obtainable.

I trust that those who had to stand throughout the meeting will have received compensation for their temporary discomfort by the stirring address which was given.

Yours faithfully,  
(Signed) GEORGE E. WRIGHT,  
Organising Secretary, L.S.A.

**SPIRIT, SENSE, AND VISION.**

When yet the world was still  
Formless, and moulding to the mighty will  
Of God, there was no evidence of plan,  
Nor aught to prophesy that man  
Or Beauty would arise.

We cannot apprehend  
As yet, the ultimate and final end;  
Not in the finite things, but in the Mind  
That fashioned earth and human kind  
The riddle's secret lies.

The one Creative Force—  
Unseen, within, beyond our range, the Source  
Of life, perplexing, testing, showering gifts—  
Through love and prayer reveals all truth, and lifts  
The veil from blinded eyes.

—ARCH. MCINTOSH.

## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

In the recent work, "Religious Perplexities," by Dr. L. P. Jacks, Principal of Manchester College, Oxford, and Editor of "The Hibbert Journal," the Professor pens a fine passage, which is one that can be very well taken to heart by all Spiritualists. Dr. Jacks writes: "If religion is founded on Reality, as we are so fond of asserting, we have no need to be over-anxious about its defence, since Reality can always be trusted in the long run to look after itself and its children. We compromise religion whenever our defence of it seems to imply that its fortunes depend on us or on our arguments, an impression too often created by apologetic literature—the impression of something naturally weak which needs an immense amount of argumentative coddling to keep it alive. I observe none of this in the presentation of religion by the Founder of Christianity. His freedom from anxiety for the morrow covered the fundamentals of faith. The weakest religions, and the weakest phases in the history of every religion, are those which spend most energy in defending themselves; the strongest are those which attack the oppositions, difficulties, disproportions, iniquities, perils and mysteries that beset the soul."

\* \* \* \* \*

In its issue of January 10th the "Daily Graphic" publishes some details of an offer recently made by the "Scientific American" in connection with an investigation into the facts of Psychic Phenomena. The details are as follows:—

In an effort to test on scientific principles the truth or falseness of Spiritualism, the "Scientific American" is offering two prizes, each of 2,500 dollars (about £520), one to the first person who produces a psychic photograph under the test conditions, and the other to the person who produces "an objective psychic manifestation of physical character," that can be made the subject of "permanent instrumental record." In the latter category are included raps, the production of "ectoplasm," "psychic lights," and other manifestations that can be recorded by the camera, microphone, or other instruments. Entries to the contest will remain open until December 21st, 1924, unless one or both the awards are won earlier. The committee of judges will include William McDougall, D.Sc., formerly of Oxford and the British Society of Psychical Research, now occupying the chair of psychology at Harvard and the Presidency of the American Society for Psychical Research; Daniel Frost Comstock, Ph.D., of the American Society for Psychical Research; Walter Franklin Pierce, Ph.D., principal research officer for the American Society; and Harry Houdini, the vaudeville magician, who has had much experience in séance work and in detecting fraudulent mediums. "Our committee," according to the statement of the "Scientific American," "is to investigate phenomena primarily, and mediums only as this becomes necessary secondarily." At the same time, the magazine pointed out, mediums must recognise that the contest has the same nature as the test of a new carburettor, which would be of no value unless a search was made for hidden tanks and pipes.

\* \* \* \* \*

From the "Daily Chronicle" of January 12th we learn that Mr. L. H. Myers, the son of the late F. W. H. Myers, one of the founders of the Society for Psychical Research, is the author of a novel entitled "The Orissers," published last Wednesday. Our contemporary, in referring to this work, writes: "A question that readers of 'The Orissers' will be puzzled to answer is: Does the author owe anything of its writing to the influence, thought transference, or spirit guidance of his illustrious father? The book is an unusual one. The characters depicted in it bring with them the atmosphere of a world remote from this one. Here is one remarkable passage that might have been dictated by one who is a denizen of two worlds:—

Why are you angry with me for being what I am? Is my life happiness? And could I not, at a price, make myself happy? Ah! you know that to bend my desires to happiness would be for me an infamy! Greater than my determination, my spirit would not obey. For my brain is lit by its own burning, and my limbs move to the impulse which is a fountain within me. I see men only as shadows on my way; they fit like shadows, unless I arrest them to give them some portion of my reality.

Do you tell me that this is the Real World? A thousand times no! I cannot be deceived; for I behold the other!

There are other passages as remarkable as this in "The Orissers" that challenge the reader to speculate on how much

of the story was written by the hand of a man whom the world calls dead."

The "Weekly Dispatch," on Sunday last, was responsible for yet another ghost story. This time Miss Cicely Hamilton, the well-known playwright and novelist, is the one who relates the story, which is entitled, "Cycling Through a Ghost," and is, of course, vouched for by Miss Hamilton. After relating some strange happenings in a hospital where she was quartered for a time in France during the war, the authoress describes how she was riding along a road during the gathering dusk after sunset, there being no moon and the cycle lamp unlit, when a woman walked into the roadway before her. "She was hatless, dressed in something that looked like black, and wore a skirt well off the ground. That is all I can say with certainty. I should have taken her for one of the village women and passed her with the customary greeting if she had not suddenly dashed out into the road and across it—in front of my bicycle. I was rounding a curve at the moment and I remember how intentional the dash appeared; she seemed to take advantage of the fact that she was on the inner and shorter line of the curve to cut me off before I passed her. I thought, 'You fool,' and perhaps I shouted it; at any rate I shouted, 'Hi! hi! hi!' and, seeing a collision inevitable, took my foot off the pedal and prepared to fall as best I might. . . . But I did not fall—I went on pedalling up the hill. Fair and square I rode into that woman—and fair and square I rode through her. Straight through her—myself and my 'push-bike'! I have confessed that my attitude towards ghosts is not courageous; but I can honestly affirm that on this occasion my first sensation was not fear. It was pure amazement—owlish, overpowering amazement. I had ridden through a person apparently solid—and the achievement took away my breath. I realised suddenly, as I pedalled up the hill, that my mouth was wide open, as wide as it could go, and my chin just hanging and wagging."

A story, coming from Rochford, in Essex, is also recorded in the "Weekly Dispatch" for Sunday last, and reads as follows:—

A "ghostly" visitant (which may be either supernatural or a practical joker) has been troubling the inmates and staff of the local infirmary here for several weeks. The alleged ghost is said to appear in the guise of a Victorian Poor Law sister, known as "Nurse Matilda." There are more than twenty-five nurses in the institution. None is "hysterical" or "highly strung," yet several, some with many years' service, declare they have seen the apparition. One nursing sister, with a splendid record, says she has seen the manifestation half a dozen times, twice in the last few days. A woman in the maternity ward, mistaking it for a mortal nurse, asked it to give her water! "One of the nurses," says Councillor Richard Taylor, of Southend, a prominent member of Rochford Guardians and a level-headed man, "tells me she tried to speak to the ghostly visitant, but she was too terrified to open her mouth. All who have seen the apparition agree in their description of its height, appearance, and dress. They say it is clad as a nurse used to be towards the close of the last century. A remarkable feature is that the manifestation is always heralded by the ringing of the house-service bell which is connected with each nurse's sleeping apartment. Shortly afterwards 'Nurse Matilda' is seen by one or more of the staff, and the gaslight in the corridor, near the maternity ward, goes down. The doctor thinks a practical joker is at work, but our search of the building for the paraphernalia such a joker would have to wear to personate a Victorian nursing sister has revealed nothing beyond the modern uniforms worn by the staff."

A story of a psychic experience in Mexico is related in a recent issue of the "Progressive Thinker," Chicago, as follows: "The April 30th number of 'Fraternidad,' published in San Juan, Porto Rico, has the following remarkable story, taken from 'Fraternidad,' Mexico: In December, 1918, one of the most distinguished families in the city (Mexico), sustained a loss in the death of a daughter, about seven years of age. The child had been ill in bed for a year, and her release from pain and sickness came at five o'clock in the afternoon. The grandfather of the lost child stopped the hands of the clock exactly at the moment she drew her last breath. From that time the hands of the clock remained motionless at the hour of five, and the clock was silent. At about five o'clock on the afternoon of the day which marked the first anniversary of the child's death the following incident took place. The grandmother was praying for her lost grandchild, when she was startled to hear the clock that had been silent a year strike five times. She ran to tell her husband. He went to the niche in which the clock stood, to examine it, when, as he approached it, the clock again struck five times. He was overwhelmed with surprise. No one had touched the clock, and only the striking part had moved. The clock was not running."

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## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

In the recent work, "Religious Perplexities," by Dr. L. P. Jacks, Principal of Manchester College, Oxford, and Editor of "The Hibbert Journal," the Professor pens a fine passage, which is one that can be very well taken to heart by all Spiritualists. Dr. Jacks writes: "If religion is founded on Reality, as we are so fond of asserting, we have no need to be over-anxious about its defence, since Reality can always be trusted in the long run to look after itself and its children. We compromise religion whenever our defence of it seems to imply that its fortunes depend on us or on our arguments, an impression too often created by apologetic literature—the impression of something naturally weak which needs an immense amount of argumentative coddling to keep it alive. I observe none of this in the presentation of religion by the Founder of Christianity. His freedom from anxiety for the morrow covered the fundamentals of faith. The weakest religions, and the weakest phases in the history of every religion, are those which spend most energy in defending themselves; the strongest are those which attack the oppositions, difficulties, disproportions, iniquities, perils and mysteries that beset the soul."

In its issue of January 10th the "Daily Graphic" publishes some details of an offer recently made by the "Scientific American" in connection with an investigation into the facts of Psychic Phenomena. The details are as follows:—

In an effort to test on scientific principles the truth or falseness of Spiritualism, the "Scientific American" is offering two prizes, each of 2,500 dollars (about £520), one to the first person who produces a psychic photograph under the test conditions, and the other to the person who produces "an objective psychic manifestation of physical character," that can be made the subject of "permanent instrumental record." In the latter category are included raps, the production of "ectoplasm," "psychic lights," and other manifestations that can be recorded by the camera, microphone, or other instruments. Entries to the contest will remain open until December 21st, 1924, unless one or both the awards are won earlier. The committee of judges will include William McDougall, D.Sc., formerly of Oxford and the British Society of Psychical Research, now occupying the chair of psychology at Harvard and the Presidency of the American Society for Psychical Research; Daniel Frost Comstock, Ph.D., of the American Society for Psychical Research; Walter Franklin Pierce, Ph.D., principal research officer for the American Society; and Harry Houdini, the vaudeville magician, who has had much experience in séance work and in detecting fraudulent mediums. "Our committee," according to the statement of the "Scientific American," "is to investigate phenomena primarily, and mediums only as this becomes necessary secondarily." At the same time, the magazine pointed out, mediums must recognise that the contest has the same nature as the test of a new carburettor, which would be of no value unless a search was made for hidden tanks and pipes.

From the "Daily Chronicle" of January 12th we learn that Mr. L. H. Myers, the son of the late F. W. H. Myers, one of the founders of the Society for Psychical Research, is the author of a novel entitled "The Orissers," published last Wednesday. Our contemporary, in referring to this work, writes: "A question that readers of 'The Orissers' will be puzzled to answer is: Does the author owe anything of its writing to the influence, thought transference, or spirit guidance of his illustrious father? The book is an unusual one. The characters depicted in it bring with them the atmosphere of a world remote from this one. Here is one remarkable passage that might have been dictated by one who is a denizen of two worlds:—

Why are you angry with me for being what I am? Is my life happiness? And could I not, at a price, make myself happy? Ah! you know that to bend my desires to happiness would be for me an infamy! Greater than my determination, my spirit would not obey. For my brain is lit by its own burning, and my limbs move to the impulse which is a fountain within me. I see men only as shadows on my way; they fit like shadows, unless I arrest them to give them some portion of my reality.

Do you tell me that this is the Real World? A thousand times no! I cannot be deceived; for I behold the other!

There are other passages as remarkable as this in "The Orissers" that challenge the reader to speculate on how much

of the story was written by the hand of a man whom the world calls dead."

The "Weekly Dispatch," on Sunday last, was responsible for yet another ghost story. This time Miss Cicely Hamilton, the well-known playwright and novelist, is the one who relates the story, which is entitled, "Cycling Through a Ghost," and is, of course, vouched for by Miss Hamilton. After relating some strange happenings in a hospital where she was quartered for a time in France during the war, the authoress describes how she was riding along a road during the gathering dusk after sunset, there being no moon and the cycle lamp unlit, when a woman walked into the roadway before her. "She was hatless, dressed in something that looked like black, and wore a skirt well off the ground. That is all I can say with certainty. I should have taken her for one of the village women and passed her with the customary greeting if she had not suddenly dashed out into the road and across it—in front of my bicycle. I was rounding a curve at the moment and I remember how intentional the dash appeared; she seemed to take advantage of the fact that she was on the inner and shorter line of the curve to cut me off before I passed her. I thought, 'You fool,' and perhaps I shouted it; at any rate I shouted, 'Hi! hi! hi!' and, seeing a collision inevitable, took my foot off the pedal and prepared to fall as best I might. . . . But I did not fall—I went on pedalling up the hill. Fair and square I rode into that woman—and fair and square I rode through her. Straight through her—myself and my 'push-bike'! I have confessed that my attitude towards ghosts is not courageous; but I can honestly affirm that on this occasion my first sensation was not fear. It was pure amazement—owlish, overpowering amazement. I had ridden through a person apparently solid—and the achievement took away my breath. I realised suddenly, as I pedalled up the hill, that my mouth was wide open, as wide as it could go, and my chin just hanging and wagging."

A story, coming from Rochford, in Essex, is also recorded in the "Weekly Dispatch" for Sunday last, and reads as follows:—

A "ghostly" visitant (which may be either supernatural or a practical joker) has been troubling the inmates and staff of the local infirmary here for several weeks. The alleged ghost is said to appear in the guise of a Victorian Poor Law sister, known as "Nurse Matilda." There are more than twenty-five nurses in the institution. None is "hysterical" or "highly strung," yet several, some with many years' service, declare they have seen the apparition. One nursing sister, with a splendid record, says she has seen the manifestation half a dozen times, twice in the last few days. A woman in the maternity ward, mistaking it for a mortal nurse, asked it to give her water! "One of the nurses," says Councillor Richard Taylor, of Southend, a prominent member of Rochford Guardians and a level-headed man, "tells me she tried to speak to the ghostly visitant, but she was too terrified to open her mouth. All who have seen the apparition agree in their description of its height, appearance, and dress. They say it is clad as a nurse used to be towards the close of the last century. A remarkable feature is that the manifestation is always heralded by the ringing of the house-service bell which is connected with each nurse's sleeping apartment. Shortly afterwards 'Nurse Matilda' is seen by one or more of the staff, and the gaslight in the corridor, near the maternity ward, goes down. The doctor thinks a practical joker is at work, but our search of the building for the paraphernalia such a joker would have to wear to personate a Victorian nursing sister has revealed nothing beyond the modern uniforms worn by the staff."

A story of a psychic experience in Mexico is related in a recent issue of the "Progressive Thinker," Chicago, as follows: "The April 30th number of 'Fraternidad,' published in San Juan, Porto Rico, has the following remarkable story, taken from 'Fraternidad,' Mexico: In December, 1918, one of the most distinguished families in the city (Mexico), sustained a loss in the death of a daughter, about seven years of age. The child had been ill in bed for a year, and her release from pain and sickness came at five o'clock in the afternoon. The grandfather of the lost child stopped the hands of the clock exactly at the moment she drew her last breath. From that time the hands of the clock remained motionless at the hour of five, and the clock was silent. At about five o'clock on the afternoon of the day which marked the first anniversary of the child's death the following incident took place. The grandmother was praying for her lost grandchild, when she was startled to hear the clock that had been silent a year strike five times. She ran to tell her husband. He went to the niche in which the clock stood, to examine it, when, as he approached it, the clock again struck five times. He was overwhelmed with surprise. No one had touched the clock, and only the striking part had moved. The clock was not running."

## LADY BANCROFT'S STRANGE EXPERIENCE.

In the "Bancroft Memoirs" (published in 1888) Lady (then Mrs.) Bancroft tells a pretty story of an early experience at Bristol. She was playing Juliet, "a pale, thin, delicate-looking child," far too young for the part. But she had genius, and as she left the theatre with her father, a gentleman introduced himself as Captain —, with some words of commendation, "There is a great career before you." The Captain fell in love with the child Juliet, and Marie Wilton (as she then was) fell in love with the Captain. One night a note came: "Good-bye, I love you, little one. I wonder if we shall ever meet again." The child handed the note to her mother, and announced her intention of seeing the Captain and avowing her love. Nathrally the mother objected to this very frank proceeding, but, unfortunately, his Irish address was known to Miss Wilton, and she wrote to him. She would marry no one else. The Captain rejoined that he loved her, but, sad to say, had no money. Would she reflect? She did, and love grew fonder. Then the Captain capitulated. Marie was to run away and precipitate herself into her admirer's arms. "When I was alone in my little bedroom I fell on my knees and prayed to God to help and guide me and to give me some warning in my dreams. . . . I cried myself to sleep: no warning came. . . . Half-past eight was the post hour. I heard the postman's knock. I jumped out of bed, and as I crossed the room to open the door, a voice, as if in great haste, said quickly, 'Don't go!'"

The letter contained the final instructions, money and so forth. The reply, returning the money, was, "I have changed my mind." A few weeks later the Captain's marriage was in the papers. Still later, while acting at the Strand Theatre, Miss Wilton was in Regent-street pensively contemplating the Carrara Marble Works. As she turned away there was the Captain, reproachfully regarding her. She told him of her warning voice. He replied that the advice given was good, "for we should have been very poor." But, he added, "I am now a widower. I wonder if my little Juliet loves me still." She did, but thought it wise to put him off. "You will soon forget me." "Never, till I am under one of these," pointing to the headstones in the window.

He sailed for India, having wrung from Mrs. Wilton a reluctant consent that he should correspond with her daughter. Six months passed and every mail brought the expected letter. At last no letter came, and mail after mail passed with no message. Again Miss Wilton was in Regent-street. "As I approached the Carrara Marble Works I hurried to the place with a kind of superstitious feeling—having met him so strangely there before, I should perhaps as strangely meet him there again. I stopped at the old spot, waited, looked about—not, not there! Ah! I remember I was looking in at the window when he came: I will do so again, and then I saw a large white headstone with these words:—

"Sacred to the Memory of Captain —,  
who died suddenly at Kurrachee, etc."

## OUR CHANGING EARTH.

A report made to the United States Department of Commerce by its Consul at Bergen tells of an extraordinary transformation that has of late years taken place in the seas around Spitzbergen. Polar bears and seals have departed, glaciers have disappeared, and there is open sea up to  $81^{\circ} 29'$  latitude, while shoals of herring and smelt have been met with in waters hitherto unvisited by them. Something is happening, because polar ice is in rapid retreat also in the Antarctic, and Swiss and Himalayan glaciers are dwindling visibly. In "The Drayson Problem," by Alfred H. Barley (Pollard & Co., Exeter, 1/6), it is shown that this is due to a decreasing tilt of the earth to its orbit, which has been continuous, though very small, since the first records were made over two thousand years ago, and reveals the surprising fact that we are now still emerging from an Ice Age and approaching the mild conditions which geologists record as occurring between successive glaciations of the Northern Temperate Zone.

Thus a theory which was first published in 1859, but met with no response from either geologists or astronomers, has been revived and substantiated, though, by the few who still remember it, it has been considered as a dead and buried astronomical fallacy.

Strange to say this discovery, made by the late Major-General Drayson, F.R.A.S., was only revived in 1911, when it was pointed out that it explained certain recently ascertained facts in geology, and that it supplied a reason for our warmer winters.

This interpretation has gathered strength and has so many adherents, both among geologists and pre-historians, that it has brought Drayson's discovery to the front as a probable solution of the hitherto enigmatical but undoubtedly phase of the earth's history known as the Ice Age or Glacial Epoch, showing its date to be co-terminous with that of past civilisations, passing away finally about seven thousand years ago.

The acceptance of this theory by geologists as a working hypothesis has been impeded by the reluctance of official

astronomy to investigate the possibility that the discovery was true, but the task has been undertaken by Mr. A. H. Barley after long and difficult calculations which have been crowned with complete success. Much as Drayson accomplished (and, later, de Horsey), some important calculations have been added and additional proofs given which furnish a complete corroboration of the polar movement which he discovered.

## THE REALITY OF THE DIRECT VOICE.

To the Editor of LIGHT.

Sir,—I have followed with keen interest the contributions to LIGHT on the subject of the Direct Voice, as it is the one phase of psychic phenomena that has hitherto afforded me the least evidential satisfaction. Perhaps I have been unfortunate in my sittings, which I attended to get evidence, not necessarily personal, but which should be unmistakable and conclusive. Up to now I have failed.

I have sat in six seances with three mediums, two of whom are very popular just now. I quite agree that I should need many more sittings before passing judgment. But I find myself very definitely in agreement with C. E. B. (Col.) when he states that "much information is given away" at the sittings. That has been my experience every time.

May I mildly remonstrate with R. H. Saunders, who speaks of the "oyster tactics" adopted by some of the sitters? Does he mean the refusal of sitters to be "drawn"? In their eagerness to get into oral touch with "departed" friends, members of the circle, particularly women, will forget caution and utter the name that should come from another source. The trumpet, from which, perhaps, has issued only an inaudible whisper or a muffled indistinct tone, at once becomes audible and distinct.

The sitters, unless they are true clairvoyants, do not see the spirits present. The spirits presumably see the sitters. If communication is to be established, it can only be done by those proclaiming themselves for identification. Surely that attitude is reasonable?

In the flush of excitement following a séance and the consequent nervous tension of persons who have for the first time sat for three hours in total darkness, much exaggeration and hallucination may become current. A great deal of what may seem evidential the same night will not be proof against analysis next day.

It is said that a chorus of voices is sometimes heard in the trumpet. I have heard only one. And always, when coherent and audible, has it resembled the medium's in intonations and idioms of speech.

Yours, etc.,  
N. E. DALY.

Harrow-on-the-Hill,  
January 7th, 1923.

\* Our correspondent seems to have been unfortunate in her experiences. At many circles, as we know by personal experience, the evidence is copious and conclusive. Right conditions are at the core of the question.

## SPIRITUALISM AND WAR.

Mr. Stanley De Brath writes:—

I see that I have somehow failed to make my meaning clear to J. M. S., and perhaps to some others. What I tried to express was, that the whole material universe being the reflection of the spiritual power that made it, and every civilisation being similarly the reflection of the spiritual state of the minds that make it, therefore material peace can never come till spiritual principle dominates personal, social, commercial and political action.

There will be no miraculous intervention (unless the spiritualist facts be taken as such) to bring peace apart from its causes, which must be the result of human hearts and minds.

There are no frontier armies between the U.S.A. and Canada because neither of those countries is directing its energies to the production of enormous amounts of explosives and preparation for chemical war, but on the contrary, are exerting themselves in the arts of peace. To that extent they are animated by spiritual principles that should be universal. The League of Nations aims at making them universal.

That is the "change in human nature" at which we should aim. The "spiritual interpretation of the universe" means nothing unless it means that human action must give effect to spiritual laws, which are Justice, Mercy, and Truth. Unless "human nature" can be so changed, all religion is an illusion, and the message of Christ would be untrue.

If people only knew the true value of thought they would be amazed to find that every thought is as powerful as a deed, and in many cases far more effective than any word or weapon.—"Christ in You."

## THE REV. G. VALE OWEN SAILS FOR U.S.A.

It is hardly three years ago since the world at large became aware of the existence of the Rev. G. Vale Owen and the communications he received in the vestry of the Parish Church of Orford, Lancashire. Those three years, however, have seen many changes and great progress. A better understanding by thousands of the public of the facts of the future life can now be recorded as a result of the widespread publicity given by the Northcliffe Press to the messages Mr. Vale Owen was instrumental in setting down. But no greater change of circumstances can be recorded than that which has fallen to the lot of Mr. Vale Owen himself, who, in these three years, has realised that he possesses a name which will for all time be associated with a revelation from Beyond the Veil received by him. The peace and quiet of the little parish of Orford is now for G. Vale Owen a thing of the past. With the courage of his convictions and a certain knowledge that what he stands for is true, Mr. Vale Owen has burnt his boats and has set forth in middle life on a great spiritual adventure. To those who were watching the events, and results of the Vicar's declarations, it was inevitable that sooner or later he would find that his parish was not confined to Orford, but his place was in the wide world, and his resignation from the Vicariate of Orford was not unexpected. On Friday morning, January 12th, a small band of Mr. Vale Owen's friends gathered at Waterloo Station to wish him

*bon voyage* and *au revoir* as he departed for the United States of America, there to commence the first stage of a pilgrimage in connection with a mission to the world which Mr. Vale Owen has now dedicated the remaining years of his life here. At 1.30 p.m. the same day, Mr. Vale Owen, who is accompanied by his daughter, who is to act as secretary to her father, sailed on the Cunard Liner, "Antonia," and before the boat left he received a number of telegrams from friends from all parts of Great Britain. Over fifty-two families residing in Orford recorded their names and good wishes in a telegram handed to Mr. Vale Owen as he stepped on board. Mr. Lee Keedick, the well-known lecture agent in New York, has all the arrangements in hand for the lecture tour, and Mr. Vale Owen expects to be away about five months. On his return home he will undertake an extensive lecture tour of the British Isles. We have been asked to point out that Mr. Vale Owen has not in any way severed his connection with the Church of England. He is a priest of that denomination, and will lecture and preach in that capacity. His resignation from the Parish of Orford was necessary to enable him to give his whole time to propagating the Gospel of the Hereafter; the duties entailed by even a small parish would have prevented his doing full justice to a cause that he now realises extends far beyond the bounds of parochial work.

News of the progress of Mr. Vale Owen in the United States will, we know, be awaited with the deepest interest by the many thousands of his well-wishers, and we will keep our readers fully informed of all the events connected with this enterprise, and we join with all those in wishing — Vale Owen God speed and a safe return home.



OFF TO AMERICA FOR THE CAUSE.

AU REVOIR TO THE REV. G. VALE OWEN.

(Reading from left to right: Mr. Leslie Curnow, Miss F. R. Scatcherd, Mr. H. W. Engholm, Miss Irene Owen (who accompanies her father as secretary), the Rev. G. Vale Owen, Mrs. Vale Owen, the Rev. Eustace Owen (Mr. Vale Owen's Eldest Son).)

CHINESE SPIRITUALISM.—An interesting article appears in the current issue of "The Asiatic Review" on "Ancient Chinese Spiritualism," by Professor E. H. Parker. The article expresses the views of Meccius (Méh-tsé), who lived about 300 B.C., in comparison with those of Confucius, and points out that Meccius taught not only the existence of spirits but their power to communicate with and influence those still living on earth. Fate, as an absolute, is ridiculed, and contemporary accounts of spirit interference

are quoted. The views of Confucius appear to have been more agnostic, and the author, while giving a detailed examination of the teachings of Meccius, concludes with the statement that he is more in sympathy with those of Confucius. This article, however, is a reply to those who attempt to decry Spiritualism as a superstition of modern growth, and adds to the evidence, if such addition were needed, that this belief is co-extensive with the existence of "homo sapiens" as distinct from his animal progenitors.

## THE DETECTION OF THE HUMAN AURA.

### A SUGGESTED EXPERIMENT.

In taking as our basis the aura and the phenomena of telepathy that can no longer be refuted or put in doubt to-day, phenomena for which neither distance nor material obstacles exist, we may form the hypothesis that the psychic waves have a vibratory capacity even greater than the most intense X-rays—or that they possess a frequency far above three quintillions per second, with a minute wave length of less than the millionth of a millimetre. At these high frequencies matter no longer exists—it disappears, returning to the ether whence it has come (by successive condensations from this ether)—the hypotheses of Lodge and Reynolds. It can no longer be detected, nor the psychic waves, with material detectors.

It is for this reason primarily that the apparatus proposed by Edison (it is said) for conversing with spirits appears to me as little capable of detecting them as a sieve would be of retaining water. The psychic waves would pass through the apparatus, with their rapid vibrations, without affecting it in the slightest degree.

It would be necessary to oppose to these waves of such high frequency other waves whose length is greater, that is, of a lower frequency, and to use for this object a new force an "interferer" given by a "heterodyne"—that is a sort of Crookes tube or vacuum tube, with three electrodes, a filament, a kind of sieve to filter the electrons, and a screen.

Then with a detector, such as is used in Wireless Telegraphy, placed against it, it might perhaps be possible to detect the difference of wave lengths ( $d_2 - d_1$ )—taking  $d_1$  as being the length of psychic waves, and to hear them at the telephone receiver.

In any case, psychic waves being propagated by induction, as indeed are all other etherial waves, with the velocity of light (300,000 km. per second), do not suffer deviation, neither in an electric field, nor in a powerful magnetic field, as is well proved by the phenomena of telepathy.

If this hypothesis is correct, a medium or any other emitter of psychic waves might be shut up within a hermetically closed chamber with a double lining of lead of some millimetres thickness—which must be opaque to Röntgen rays and to the hardest "Gamma" rays, from radium emanation. One might employ for this a leaden cube, hollow, full of air, and inside a dark red incandescent lamp, in order to enclose the medium while in trance. If, notwithstanding a momentary imprisonment within this massive cage, containing only air and the ether, the medium could exteriorise his aura, his vibratory atmosphere, his vital fluid and produce outside the cage, phenomena of typtology, raps, levitation, transport of distant objects, and the other manifestation habitual to séances, it might be concluded that psychic waves really do exist, indifferent to obstacles, penetrating everything and that they are of the nature of vibratory motions in the ether, whose rate of vibration exceeds that of any waves yet known.

This would permit the scientific proof of their existence by a crucial experiment and to classify them in the scale of wave lengths already determined and known.

The Spiritualist idea is that matter, in general, like radium, undergoes dematerialisation more or less rapidly, and tends to become "spiritual" through the continuous action of the universal spirit—to evolve from the primitive cell up to the constitution of the aura of a man of genius.

According to this doctrine, the astral or fluidic body, the perispirit, the psychic fluid of the medium, consists of emanations whose vibrations are still more rapid than those of radium, that is, they are composed of a species of subtle, etherial substance, a kind of radiant matter, between ponderable living matter and imponderable ether.

The Theosophists, with Leadbeater (see his work, "Man Visible and Invisible"), believe in an astral, ovoid-shaped body, composed of auras, superposed exactly as Professor Kilner has observed them by means of his chemical screens. The future, and experiment, will show us whether these theories have a sound basis or not.

From the point of view here defended, living matter must contain potentially this psychic energy ("astral" for the occultists); it should suffice then to transform it into the Kinetic condition, by some appropriate means, in bringing about a kind of dematerialisation or exteriorisation of the vital fluid of the medium, in order to perceive it by our feeble senses, aided thereto by a detector used in conjunction with a heterodyne as described, if necessary.

Fluorescent screens might also serve as evidence, although I am of opinion they are not directly influenced by the "N" rays of the medium's internal aura. Nevertheless, calcium sulphide, strongly insulated and so rendered phosphorescent, when exposed afterwards to physiological radiations, will become more brilliant—the brilliancy of its phosphorescence will be observed to increase progressively.

ANDRY-BOURGEOIS,  
Mining Engineer (E.S.E.).

Paris.

## RAYS AND REFLECTIONS.

"The Case for Spirit Photography" can now be discussed "in open court." There is no necessity for it to be heard "in camera"!

I was recently informed by a lady that she had not only grasped the idea of the Fourth Dimension but was able in an hour of insight to convey its meaning to an aged aunt who seemed to understand it. Alas! my friend cannot now remember the explanation. It is really tragic. The only person who could explain the Fourth Dimension has forgotten what it is!

In my past experience of the dealings of the law with public mediums when prosecuted as fortune tellers, I have been struck with the rancour shown by the prosecutors. It was often as bitter as if they had been hunting down a real witch! Even when the defendant was an actual "fortune-teller," there was something ruthless about the methods employed. Sometimes the accused seemed to be quite simple, harmless creatures with a gift of clairvoyance turned to rather low account: but they were harried and brow-beaten as though they had been actual witches engaged in killing cattle or sinking ships by their black magic. There was always a search amongst their possessions to discover a crystal, as this was regarded as proof positive of a nefarious occupation. I think the law had a kind of superstition about the crystal as being something always devoted to unholy uses.

The officers of the law used to hunt for the crystal just as zealously as to-day they look for a packet of cocaine. I do not suppose any of them knew what a classic history the crystal has, nor how in modern times it attracted the attention and study of such men as Lord Balfour and the late Mr. Andrew Lang. To some of them I think it must have seemed a "kind of witch-thing" like the coin and lock of hair carried by poor Tom in "Uncle Tom's Cabin."

One point that impressed me about some of the persecuted fortune-tellers was their simplicity and credulity. They had not the cunning of the actual rogues and rascals who use fortune-telling as only one of their devices for preying on their fellow-creatures. These are the real "wolves and tigers" of the social jungle and no Spiritualist is in favour of any alterations of the Witchcraft and Vagrancy Acts that do not make provision for punishing those who are really rogues, and not merely "rogues by Act of Parliament."

I have been reading with some amusement a letter from a provincial correspondent in which he lectures Spiritualists severely on the basis of texts from the Old Testament and his own religious views. It is all in a spirit of love, however, and with only the noble desire to rescue his benighted fellows from superstition. One can almost hear the unctuous snuffle with which he proclaims the purity of his motives. It is very obvious that he knows next to nothing at all of the subject or of the people whom he selects for the objects of his homily.

His impartiality may be judged from the fact that he insists on the terms "Spiritism" and "Spiritists" as against Spiritualism and Spiritualists, and calmly refers to psychic facts as the results of over-stimulated imagination. This thinly veiled contempt reveals the attitude in which he approaches the matter and discounts the sanctimonious protests of kindness and goodwill. As many of the people he condemns are vastly his superiors in intelligence, the letter is a notable example of bigotry and presumption which we may hope will be outgrown with a larger experience of life.

That very cheap and stale old jibe which suggests that some particular person who relates a psychic experience was possibly the victim of the "flowing bowl," suggests a fable. Here it is :

### A TWO-EDGED ARGUMENT.

A man who had seen a Ghost reported the matter to a Cynical Friend, and was told that he was evidently not a Strict Teetotaller. So he challenged the Unbeliever to go to the Scene of the Haunting and see for himself. The Sceptic complied but returned saying that for his part he had seen nothing. "Then," said his friend, "I can retort upon the charge you make against me. I maintain that the Ghost was there and I saw it. But if there is a stage of intoxication in which a Man may see things that are not there, is there not a further and deeper stage in which he is unable to see anything at all?" Moral: Some accusations are double-edged.

D. G.

**"DR. LINDSAY JOHNSON AND OUIJA BOARD EXPERIMENTS."***To the Editor of LIGHT.*

SIR.—In the letter from Dr. Lindsay Johnson in LIGHT of 6th inst., he raises the question whether the use of spectacles interferes with the reception of messages by the ouija board. As I have been in the habit for the past twenty-six years of receiving such messages, and am compelled to wear spectacles, and have never experienced any difficulty in obtaining communications, it would seem as though, at all events in my case, spectacles do not offer any barrier.

When I commenced, in December, 1897, to receive messages, I used a Planchette, devised by Hudson Tuttle, of Berlin Heights, Ohio, shaped like a dial with letters all round the circle, with figures, and the words, "Yes," "No," "Good-bye," "Don't know"; I still have this Planchette, though it has not been in use for a long time. Previous to using this "Dial Planchette" I sat in circle, and we received messages by the "Table tilting" method. After using the Dial Planchette for a time, I found that I could get communications more rapidly by sitting with either pencil, or stylographic pen, in hand, and simply allowing the friends to write what they desired. After some years of this style of work, I was impressed to buy a typewriter; and now I get all my messages by this method: that is to say I sit at the typewriter and allow the friends to write what they wish. In none of these methods of obtaining messages have I experienced any difficulty from the use of spectacles; and I can only conclude therefore that if Mrs. Travers-Smith or Dr. Lindsay Johnson would pursue their enquiries they might be able to secure other testimony which might throw some light on the matter.

May I be allowed, in conclusion, to express my unqualified admiration of the splendid quality attained and maintained in the various subject matter in LIGHT.

Yours, etc.,  
GEO. TAYLER GWINN.

35, Earlham-grove,  
Forest Gate, E.7.  
January 6th, 1923.

**THE UNDISCOVERED COUNTRY**

A Sequence of Spirit-messages describing Death and the After-world.

Selected from Published and Unpublished Automatic Writings (1874 to 1918).

Edited by Harold Bayley,  
with an Introduction by  
Sir Arthur Conan Doyle.

This work will prove a revelation to those who are not familiar with the beautiful and ennobling character of many spirit messages. "The Undiscovered Country" is a standard work of reference concerning the "Life Beyond the Veil."

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## QUESTIONS AND ANSWERS.

*Conducted by the Editor.*

**R**EADERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

**NOTE.**—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

### CONDITIONAL IMMORTALITY.

A recent issue of "John o' London's Weekly," as a correspondent points out, contains an article by Professor J. Arthur Thomson on "Immortality." It deals with Professor Young Simpson's "remarkable theory" concerning immortality, that it is something to be earned—that man is not intrinsically immortal. This is not at all a new idea; it has been often urged by certain schools of thought that man is not immortal but "immortalisable." Several eminent thinkers even amongst Spiritualists have put forward the suggestion that by an obstinate continuance in evil courses the spark of self-consciousness in a man may be extinguished. We take no such view. We have faith with Tennyson:—

That nothing walks with aimless feet,  
That not one life shall be destroyed,  
Or cast as rubbish to the void  
When He hath made the pile complete.

But we have regard also to the principles of Nature concerning the "making of man," and it seems plain to us that if there were a possibility of a single soul being extinguished, the Divine Purpose would be frustrated, and to us this is unthinkable. A distinguished contributor to **LIGHT** once objected that if a man were inherently immortal he might persist in evil courses and defy his Creator to extinguish him. We pointed out, on the other hand, that as persistence in iniquity invariably in the end causes the sinner such

torments that he longs for annihilation, if he could thus destroy his life as a spirit he might equally defy his Creator to perpetuate it! We believe that the "making of man" entails the ultimate perfection of the individual as well as of the race.

### SPHERES AND STATES.

An ever-recurring question on this subject may be aptly answered by reference to a recently-issued book, "The Morrow of Death," by "Amicus," in which the following statement appears: "It should be understood that the various planes of being in spirit-life are not divided absolutely one from another: there is no clear-cut line of demarcation. The celestial life is not divided into a vast range of spheres with rigid delimitations, but all these planes of being interlace and interpenetrate, some are composite in character, a compound of varying characteristics, though each has its own distinguishing quality. All merge gradually and imperceptibly the one into another, with no marked dividing line." We fully endorse that statement. It is in agreement with the spiritual nature of the life hereafter, to which it is a mistake to apply physical standards and mechanical ideas.

### HYPNOTISM IN EVERYDAY LIFE.

As we have several times said in **LIGHT**, hypnotism proper and the general phenomena of suggestion, as carried on by set experiments, are only special instances of the forces which operate between mind and mind in everyday life. We see it in innumerable instances. We think of the case of the susceptible lady who goes shopping and returns after an exciting day laden with a variety of things which, on cool reflection, she realises to be nothing like so desirable as when she bought them. Some of them she frankly recognises that she never really wanted, and she probably asks herself what possessed her to buy them. The likeliest explanation is that she was for a time under the hypnotic influence of some smart salesmen and sales-women, and it was only when the influence on her mind was dissipated that she realised the true state of affairs.

## "POWER is with those who can SPEAK"—

—the late Lord Salisbury.

**G**LADESTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

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[January 20, 1923]

## NEW PUBLICATIONS RECEIVED.

- "Within the Atom." By John Mills. Routledge. (6s.)  
 "The Beacon," January.  
 "The New Era." January.

MISS MACCREADIE, who has been taking a holiday in Scotland, expects to return home at the end of the present week.

MR RONALD BRAILEY.—We learn with sorrow that Mr. and Mrs. Ronald Brailey have been burned out of house and home, the bungalow in which they resided at Shoreham having been destroyed by fire in the early morning of the 3rd inst. They desire to acquaint their friends that for the present their address is 65, Marine-avenue, Hove.

NOTICE TO "LIGHT" SUBSCRIBERS.—Will all subscribers to LIGHT kindly note when sending in their subscriptions that it is important that they send them direct to Messrs. Hutchinson and Co., 34, Paternoster-row, London, E.C.4, and not to the Editorial Office at 5, Queen-square. A considerable amount of delay and trouble will be saved if our subscribers would be good enough to bear this in mind for the future.

WOOLWICH AND PLUMSTEAD SPIRITUALIST SOCIETY.—A Robin Dinner is to be given by this Society on Wednesday evening, January 24th, at Invicta Hall, Woolwich, to five hundred poor children, to be followed with a concert. Owing to the acute distress in the district this event will, we know, interest many of our readers who will be glad to send donations which will be gratefully received by Mr. Edwin A. Fidler (Organiser, "Robin Dinner"), 18, Mount Pleasant, Plumstead, London, S.E. It is hoped that there will be enough surplus of money, after the expenses of the dinner are met, to enable the organiser and his committee to purchase boots and stockings for the little ones present, many of whom are sadly in need of these necessities.

MEETINGS IN MANCHESTER.—The programme of the forthcoming meetings at the Ardwick Picture Theatre, Ardwick Green, is a notable one. Under the auspices of the Manchester Spiritualists' Propaganda Committee, Mr. Ernest Oaten will speak on Sunday, February 4th, the Duchess of Hamilton on March 4th, and Mr. J. Cuming Walters, Editor of the "Manchester City News," on April 1st. The subjects of the addresses will be: "The Relationship of Modern Spiritualism to Christianity" (Mr. Ernest Oaten), "Spiritualism and the Religion of To-morrow" (the Duchess of Hamilton), and "Some Proofs of Personal Identity" (Mr. Cuming Walters). Mr. Geo. F. Berry spoke on the 7th inst. on "A Spiritualists' International."

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 9d for every additional line.

Lewisham.—Times Hall, Limes Grove.—Sunday, Jan. 21st, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. E. A. Cannock.

Croydon.—Harewood Hall, 96, High-street.—Jan. 21st, 11, Mr. Percy Scholey; 6.30, Mr. H. W. Engholm.

Brighton.—Athenaeum Hall.—Jan. 21st, 11.15 and 7. Mr. Ella; 3, Lyceum. Wednesday, 8.15, Mr. Hulme.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Jan. 21st, 11, Mr. A. Vout Peters; 6.30, Mrs. A. De Beaurepaire.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Sunday, 11, Mr. W. W. Drinkwater; 7, Lyceum service; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent, address and clairvoyance. Free healing circle: Fridays, children, from 5; adults, from 7.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Jan. 21st, 7, Mr. H. Carpenter. Thursday, Jan. 25th, 8, Mrs. Barkel, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—Jan. 21st, 11, public circle; 7, Mrs. M. Golden. Thursday, Jan. 25th, 8, Mr. J. B. Firth.

Peckham.—Lausanne-road.—Jan. 21st, 7, Mrs. B. Stock. Thursday, 8.15, Mrs. M. E. Orlowski.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Jan. 21st, 11, Mr. and Mrs. A. W. Jones; 7, Mr. S. J. Campagne.

Worthing Spiritualist Mission, Ann-street.—Jan. 21st, 6.30, Alderman Davis. Jan. 25th, Mr. Cape. Central.—144, High Holborn (Bury-street entrance).—Jan. 19th, 7.30, Mrs. Deane. 21st, 7, Mrs. M. E. Orlowski.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Jan. 21st, 6.30, Miss F. Newton. Wednesday, Jan. 24th, 8, Miss Lippy, clairvoyance.

Richmond Spiritualist Church, Ormond-road.—Sunday, Jan. 21st, 7.30, Mr. Ernest W. Beard. Wednesday, Jan. 24th, Mrs. M. Maundier.

## "AN INDIAN JUGGLER'S PERFORMANCE."

Mr. W. Gregory (Bristol) writes:—

May I be allowed to supplement my letter as appearing in your issue of the 6th. In the case of the growth of the mango tree referred to, my view that the "trick" theory would not work is based upon the bigness of the growth, i.e., the tree was too big to have been produced, in the circumstances, by any method of conjuring.

"AS A MAN THINKETH."—When we are here our minds work in the same manner, they obey the same rules, and the presence or absence of body does not hinder our thinking powers, and consequently there is no difficulty in coming in touch with some of our people left behind and being in close touch with them, influencing them greatly; although many of them are unconscious of it. I want you to think of this and to realise that your own people can come to you, that thought is all-powerful, and that you can build up or destroy, help or hinder, draw near you or drive away from you the people incarnate and discarnate, who were and who are so dear to each of you, by this power of thought. Thought-communication is the closest link between the two worlds, but it must be well-ordered and well-trained brain action. You must not imagine that every idea which enters your mind is put there by a spirit person; it is not so at all, but at the same time, if you train your mind in the way an athlete trains his body, you can then ask for and receive great knowledge and much help, both spiritual and material. —From "The Blue Island," by W. T. STEAD.

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Oblong Crystal to Sell, formerly Mr. W. T. Stead's; £1 10s—Principal, Woodfield, Streatham.

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*I therefore earnestly urge every reader of "Light" to join this Alliance.*

GEORGE E. WRIGHT,  
Organising Secretary.

### ARRANGEMENTS FOR WEEK ENDING JANUARY 26th.

TUESDAY, Jan. 23rd, 3.15 p.m. Public Clairvoyance MRS. CANNOCK.

" " 7.30 p.m. MR. H. ERNEST HUNT. Second of a series of nine lectures on the Subconscious Mind and Mental Processes—Sublimation—The use of unemployed forces. Adolescence and Education. Day Dreams—Morbidity—Dissociation—"Splitting off"—Multiple Personality—Lack of Balance. The question of "Control" versus Self-Control—Development Circles.

WEDNESDAY, Jan 24th, 4 p.m. Discussion Gathering. Meeting conducted by PROF. JAMES COATES, Ph.D.

THURSDAY, Jan. 25th, 7.30 p.m. Special Meeting, MRS. KELWAY BAMBER, "The Wider Aspect of Spiritualism."

FRIDAY, Jan. 26th, 3.15 p.m. MRS. M. H. WALLIS. Trance Address. "The Spiritual and the Real."

PRIVATE CLAIRVOYANCE. The Private Clairvoyance Circles on Mondays, Jan. 22nd and 29th, are now filled. Similar Circles will be held on Mondays, Feb. 5th, 12th, 19th and 26th, at 3 p.m. Those on Feb. 19th and 26th will be conducted by MR. A. VOUT PETERS. Applications, accompanied by the fee (5/- per sitting), should be made as soon as possible.

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From the day the change took place he began to go up in business. Now he is the Head Auditor for his Corporation at an immense increase in salary. And all this came to him simply because he learnt the secret of making people like him.

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Everyone you know can be placed in one of two general types—blond or brunet. There is as big a difference between the mental and emotional characteristics of a blond and those of a brunet as there is between night and day. You persuade a blond in one way—a brunet in another. Blondes enjoy one phase of life—brunets another. Blondes make good in one kind of job—brunets in one entirely different.

To know these differences scientifically is the first step in judging men and women; in getting on well with them; in mastering their minds; in making them like you; in winning their respect, admiration, love, and friendship.

And when you have learned these differences—when you can tell at a glance just what to do and say to make any man or woman like you—your success in life is assured.

For example, there's the case of a large manufacturing concern. Trouble sprang up at one of the factories. The

men talked strike. Things looked ugly. Harry Winslow was sent to straighten it out. On the eve of a general walk-out he pacified the men and headed off the strike.

Another case, entirely different, is that of Henry Peters. Because of his ability to make people like him—his faculty for “getting under the skin” and making people think his way—he was given the position of Assistant to the President of a large firm. Two other men, both well liked by their fellow employees, had each expected to get the job. So when the outside man, Peters, came in he was looked upon by everyone as an interloper and was openly disliked by every other person in the office.

Peters was handicapped in every way. But in spite of that, in three weeks he had made fast friends of everyone in the house, and had even won over the two men who had been most bitter against him. The whole secret is that he could tell in an instant how to appeal to any man and make himself well liked.

A certain woman who had this ability moved with her family to another town. As is often the case, it was a very difficult thing for any woman to break into the chill circle of society in this town if she was not known. But here ability to make people like her soon won for her the close friendship of many of the “best families” of the town. Some people wonder how she did it. It was simply the secret at work—the secret of judging people's character and making them like you.

You realise, of course, that just knowing the difference between a blond and a brunet could not accomplish all these wonderful things. There are other things to be taken into account. But here is the whole secret.

You know that everyone does not think alike. What one likes another dislikes. And what offends one pleases another. Well, there is your cue. You can make an instant “hit” with anyone if you say the things they want you to say and act the way they want you to act. Do this and they

will surely like you and believe in you, and will go miles out of their way to PLEASE YOU.

You can do this easily by knowing certain simple signs. In addition to the difference in complexion, every man, woman, and child has written on them signs as distinct as though they were in letters a foot high, which show you from one quick glance exactly what to say and to do to please them—to get them to believe—to think as you think—to do exactly what you want them to do.

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# THE PROOFS OF HUMAN SURVIVAL.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—*Paul.*

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## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

FUTURE joy and far light  
Working such relations,  
Hear us singing gently,  
"Exiled is not lost."  
God above the starlight,  
God above the patience,  
Shall at last present ye  
Guerdons worth the cost.  
—E. B. BROWNING.

### THE FRAGRANCE OF PERSONALITY.

There are some through whom the spirit shines, shedding its light and diffusing its fragrance as they go. Their presence amongst us is a prophecy of the future—they are the *avant courreurs* of a new age. Mr. Roger Pocock writes of them in the December "Beacon" as "men of the far future," and instances the late Father Stanton:—

It was a wonderful sight to watch the folk in Holborn when Father Stanton came along the street, and the Madonna look came into the eyes of prostitutes, when the policemen smiled, and the costermongers brightened, and all the sordid traffic turned as flowers turn their faces to the sun.

As the years go on, we expect to see these radiant spirits grow more numerously amongst us. They are the type of souls that can convince without words, that can persuade by their presence. They may have gifts as speakers or writers, but these are not essential to those whose lives are made eloquent by beauty of soul and fragrance of personality.

\* \* \* \*

### FROM LOW BEGINNINGS.

Let us desire that we shall be spiritual rather than merely Spiritualist unless the latter (as it so often happens) is the stepping stone to the former. But indeed, part of our difficulty to-day is that spirituality is regarded as something exotic, something transcendental. There is a disposition to despise and deride the humbler things. There is an intellectual superiority which scoffs at the humble and human side of Spiritualism. "Is immortality?" cries one of the public's instructors, "to be proved by impressions on photographic plates, or raps on tables?" We reply, No, it

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is not to be proved at all in any physical sense. But human survival is not the same thing. That yields itself to the tests of science. It proves that the man survives, but the final essence of the matter always escapes it. There is no logical proof of immortality. That proof comes not to the intellect, but to the spirit. Part of the witness to it is borne by such lives as that of Father Stanton. It is given to the humble and unlearned even more than to the lettered and intellectual. There is a divine magic here past the skill of the conjurer or the psychic expert. Let us make it part of our message, yet not despise the alphabet because of our command of literature—those "phenomenal evidences" that for some must be the beginnings of spiritual wisdom, have their place and purpose. We must walk before we can fly, and the foot of our ladder rest on the earth.

\* \* \* \*

### DEAN INGE AS AN INTELLECTUAL FORCE.

It is not too much to say that Dean Inge is perhaps the most powerful and critical mind in the Church of England to-day. His mental quality is cold, clear and searching, and yet he is in his way a mystic—an intellectual mystic. Why he remains in the Church is sufficiently evident by his attitude towards its central doctrine, viz., the Incarnation of God in Christ, by which he holds, giving it an idealistic and transcendental interpretation. As regards Modern Spiritualism, his position has been made clear. That he should not regard it with any friendliness is not to be wondered at. Whether he has ever taken any close survey of the subject we are unaware, but its apparent absence of any intellectual side would doubtless explain his attitude. And yet Spiritualism has its intellectual side represented by a group of competent minds. But to us Dean Inge's position as regards Spiritualism is not a matter of any great moment. We are content to watch him playing an invaluable part in the work of intellectual criticism and clearance now going on in the Church, and making way for a broader vision and a higher development of the religious sense of Christendom.

## IMAGINATION.

When Reason has built up on facts all clear  
The highest truths its argument can teach,  
Imagination steps into a sphere  
That Reason cannot reach.

And there it plucks high thoughts out of the mist,  
And round them throws its sunshine—thoughts that need  
No further proof, but unto those that wist  
Are very truth indeed.

And thus it is that passing through the clouds  
Where Reason halts, it brings from far above  
Those mysteries the present time avoids,  
And after days approve.

—ROBERT LEIGHTON.

A wise man is always a happy man, for if he is supposed to be wise, and is not happy, then he cannot be wise.—  
E. K. G.

## THE LARGER LIFE.

ADDRESS BY MR. F. BLIGH BOND, F.R.I.B.A.

It is a matter of extreme difficulty to condense into the limits which considerations of space demand a philosophical address so closely knit in its argument and dealing with a subject of such transcendent interest and importance as was that delivered by Mr. F. Bligh Bond, F.R.I.B.A. (author of the well-known book, "The Gate of Remembrance"), before the London Spiritualist Alliance on Thursday, the 18th inst., Mr. Geo. E. Wright presiding. In introducing his subject MR. BLIGH BOND said:—

Behind the quest for intercommunication between the living and the departed looms the far more vital appreciation of the real spiritual nexus or link of conscious being to conscious being. The phenomenal is the external, and however interesting and important it may be as a field of research for the establishment of a knowledge of the laws governing the association of the different spheres or planes of being, and the operation of the one upon the other; it is nothing as compared with the culture of the inward or real association of the individual mind and soul with the souls of others of the race, and with the larger entity which we may term the Group-soul or Racial Mind and Heart.

We are all unconscious participants in this racial life, though we, as units, are as yet only in isolated cases consciously aware of its reality, and in still fewer cases are we able to enter into conscious association with this greater mind, which is not simply a reservoir of undifferentiated being or unpersonified thought and feeling, but is more in the nature of a world, a cosmos, filled with the seeds, the flowers, and the fruit, of innumerable distinct and perfectly defined personalities. We are, in this aspect, each one of us a microcosm or mirror of spiritual personalities without end, and in each one of us those nearest akin to us are reflected, and with them we are associated indissolubly. No man liveth to himself, nor dieth to himself, but each is a member of the other, and has a living relation with all the rest as long as he or she is still a part of the life of the race. This membership of the race implies a heritage, and a growing heritage in the life of all, and this is what is meant by the name of the individual being written in the Book of Life. This Book of Life is also a Book of Experience and a Greater Memory. In it are stored up all the spiritual and mental achievements of humanity. In proportion as this truth is realised by the individual, so he is able to enter into the lives and experiences of others. In proportion as he is willing to recognise, and make a habit of recognising, the fact that he in his earth-personality can originate no idea of a spiritual nature so will he open the door to the influx of spiritual Idea from this great racial life and all the entities it contains.

The problem that now confronts the intellectual man and woman is one that is quite insoluble on any materialistic or individualist basis of thought. Knowledge has now so greatly increased on earth that it is no longer possible for the individual, unaided, or aided only by the means of education which the earth provides, to absorb and digest detailed knowledge in any department of human thought of a sufficiently comprehensive nature to enable him or her to make further advance. The brain will not and cannot hold the details, nor even a hundredth part of them. The progress of mankind depends not so much upon individual acquisition of knowledge of the facts of previous research, as upon the intuitive power to correlate such experience as he may acquire intellectually with the fruit of the racial consciousness which he inherits. We are then, whether we recognise it or not, through this unifying principle of correlated soul-experience, the heirs of all the knowledge of the past. Our new generation is born with the potentiality of all past knowledge, and it comes to them not as intellectual possession of facts, but as intuitive apprehension of truths.

### THE MIND OF THE RACE.

Each of us now starts on a platform of intuitive awareness of principles already gained, the fruit of innumerable efforts of others in the past, so that, without conscious effort of his own, he is able intuitively to perceive and to utilise the whole sublimated result of that knowledge. Thus our modern electrician is often to the manner born, and finds himself able to arrive at the starting-point for his scientific career by a short cut which carries him right over the jungle of experimental theory and practice which had so painfully to be traversed by those who went before him. More and more, too, is he assisted by a new and fuller co-operation from the storehouse of Idea, and finds arising

in himself a welling fount of suggestion, new notions arising spontaneously in his mind, forcing themselves upon his attention: dreams of possibilities which appeal vividly to his inner imagination and which haunt him by day and night, pressing him to express them in fact, to materialise them and bring them into concrete being on earth. Scarcely is there any great mechanical device but is the result of these imaginative suggestions of genius, and it would be but the simple truth were the authors of great inventions to admit with humility that the idea which first originated the invention came to them in a moment of spiritual impulse, and was indeed a "gift" to their mind.

The act of remembering is a curious thing when it is viewed philosophically. It is almost always the response to a previous intellectual effort, and thus is of a dual nature. The brain of the man sends out an appeal to the latent consciousness in which the facts and experiences which he would recall are stored up, and from that reservoir or record-room they are given out to his conscious mind and "recalled" for the moment into the work-room of the present. I sometimes think that it is by some pre-ordained law that humanity receives at one and the same time a material and a spiritual gift; the one a concrete symbol and the other a spiritual fact of which that symbol is the true interpreter. Certainly we have in the domain of modern science abundant physical symbols of spiritual conditions dawning upon man's apprehension. In regard to the response received from the fountain of memory and experience in the past, through the sending forth of the impulsive questionings of the intellect, there seems a very precise parallel in the experience of the mystics of all ages in regard to prayer. They tell us, with united voice, as a matter of experimental knowledge, that prayer is answered. But they say that there is an art of prayer: that prayer must be rightly directed and concentrated. To follow the symbol of the wireless, it must be rightly attuned, and sufficiently reinforced by the spiritual current. Then it can never fail to bring its right response.

Applying the parable of wireless "broadcasting" to humanity at large, the speaker said that most people had arrived at the stage at which they had earned or acquired a wireless system of personal intelligence enabling them to hold with the minds of others an intercourse restricted to the normal areas of human thought. They were encouraged to "oscillate," but only at first within a narrow margin of wave-lengths such as would preclude their causing confusion by ignorant or deliberate misuse of more extended powers. A larger licence was offered to all who were capable of exercising it. So came to one and to another the greater powers, and to speak in terms now of memory, they began to find that they could not only link up with the mind of the present day, but could draw upon a larger experience that transcended the present. Here was a privilege indeed!—a godlike privilege. How would the fortunate recipient exercise it? Would he think only of how he could influence others for his own ends, or would he realise the immense responsibility such a gift was creating for him?

### A NEW MODE OF LIFE.

The fact which is now literally forcing itself upon men's minds is this, that humanity has definitely arrived at the end of the purely individualist era of thought and action. That era is now bound to end, because our civilisation can no longer continue on the same basis. The bonds of external authority which held our civilisation in being all through the past era are now loosened, and all the institutions and sanctions based upon them are visibly crumbling away. Organised religion has lost all hold, and is respected only in a sentimental way, not as a living force. Parliamentary institutions are in similar case, and the majesty of kings is now no more than a symbol of the unity of the popular will. Therefore there lies before the race of man a solemn alternative: Reconstruction under an entirely new régime in which the individual will and conscience shall be voluntarily united with that of the majority, for the good and progress of the race, or an entire break-up, leading to chaos, disruption, and universal anarchy. Who, then, will be the leaders of the race through the dangerous and difficult passages of the transitional period? Who but those who have and hold for public good those extended and amplified powers of intellectual and spiritual "wireless" which are the human instruments of the powers of the angels?

It has often been a question in the minds of philosophic thinkers as to why the instinctive belief in the persistence of life, the survival of bodily death, and the preservation

of the individual consciousness of being is so firmly implanted, together with the desire of the soul for that perpetuation. There is nothing in the circumstances of our earthly life and its passing to suggest survival. Facts of life, when viewed from external indications, have led our biologists to an opposite conclusion. But there is something stronger even than material fact. It is the racial intuition. At first engendered by teachers, and cultivated in peoples undeveloped intellectually by an appeal to that deep-seated primal instinctive nature which could respond to it, the idea of personal immortality has grown and developed until we now find it a natural inheritance. It is inborn in children, not only in the unintellectual but also and even more markedly in those of brilliant intelligence. It needs in some cases no stimulus from a teacher, but is self-developed and grows naturally to conviction. What, then, is this very real factor that is coming in to inspire our race with a new hope and a new grasp of immortality? It is nothing less than the voice of the experience of the race speaking to those of its children who have become attuned to its call, and telling them that they are indeed heirs of an eternal future as well as an equally everlasting kingdom of accomplished experience.

On the subject of the nature of the soul's immortal existence, the speaker said that many who were now for the first time approaching this great question, were liable to conceive of the life to come in very inadequate ways, because the human intellect was quite unable to hold any true conception of that life. Their ideas were naturally modelled upon the one and only thing they knew, which was their own earth-life and its processes.

The problems of life and its genesis of growth and nutrition were sealed books to us because, although their phenomena were visible to us here as matters of daily experience, they had their origin in regions of being not comprised within the boundaries of space of three dimensions, which are all that we can know physically.

Our brains (proceeded the speaker) are three-dimensional instruments, and since intellectual thought is dependent upon the physical brain-mechanism, it is impossible for us to conceive physically of those things that transcend the physical until that physical machinery itself be modified in its working to admit of a new order of response. Yet in our foremost men and women of intellect there is evidence of an increasing urge in the direction of enquiry and research into those problems which lie on the borders of the invisible world, and in these it would appear that their mode of thought is becoming modified by a steadily increasing apprehension of an order of realities superior to and beyond the physical order. The power of conscious response to impressions derived from supra-mundane sources is growing, and with it we may well believe there is coming a change in the cellular and molecular constitution of the brain, if not, indeed, a change in the vibratory energies of Matter itself. The average mortal, however, can only conceive of this large sphere of life and consciousness into which we are introduced at death as a prolongation in time of our individual being, and the paradise or higher region depicted by his imagination as the scene of this new life is but a sublimated or purified replica of this.

#### A PARABLE OF THE WAY.

But is it anything of the sort? There may be, it is true, regions now invisible to us, yet so nearly in affinity with our material sphere that they in a measure partake of its laws and are governed by conditions of Time and Space akin to ours yet necessarily somewhat different. But these do not represent the new order of realities into which we are destined to be initiated when freed from the trammels of earth-habit. The difference may be illustrated by a parable or symbol. The course of a physical life may be compared to the drive along a road bordered by walls or hedges. The road is full of vehicles going in the same direction. The untraversed part is unknown, and the part traversed already is more or less imperfectly remembered. The passenger is unable to look over the wall bounding the road, but he can hear the voices of others faintly reaching him from the further side. Now and then he may obtain through a slight gap in the hedge a momentary glimpse of open ground beyond, and the light will fall upon him through it from a more radiant quarter of the sky. There is, he knows, a gate somewhere further on through which he will have to pass: but his notion is that when through this gate, he will have to traverse another and perhaps a more interesting section of road. He cannot go back. He will have, he thinks, to go forward, but to his mind the progress, after he has passed the gate, will again be along a road, and that road is of indefinite extent. It is eternal. And yet it brings with it the idea of time indefinitely expanded and always in one direction—the future. It may lead to open spaces, but those open spaces are again in the same direction, and there is no end. This is a parable of the common idea of survival, and I think it is not an inapt one. It is a transfer of ideas derived from our physical limitations, to the conception of further experiences on the same, though improved lines.

Now in contrast with this, let us look at the picture of another sort of progress. Our passenger drives on, and finally he comes to the gate marked with his name, and is bidden to dismount and enter. The gate is in the wall,

and it leads him not into a further avenue bounded by the accustomed walls, but into an open space, from which he is able, at a glance, to see the whole line of the roadway he has traversed. And he now finds a strange freedom. For he is no longer confined to a single direction, but may go wherever his will may prompt him, either towards the old road and its enclosing walls at any point, or out into unfamiliar spaces. And with this freedom comes the power of discovering and associating himself with any of those old fellow-passengers of his who had dropped out of life's roadway at various points, and who, he now sees, are all in the field with him, and free, like himself, to move about and converse with whom they will. And together they can review any part or point of the old progress they had made when on the road. It is not easy for anyone in the field to communicate with those still in the road, because of the walls and hedges: but there are voices which will carry over the boundary, and there are those at times in the road who can hear the voices and will heed them. Also he finds that there are great brotherhoods and organisations in the field which have developed the power of united effort and are able by this means to keep in touch with the passengers on the road of earth-life. And by this means it is possible, in some cases, for individuals to be placed in touch with their friends in the road. The parable is a very imperfect one, but it will serve to convey the idea.

#### "THE GAIN OF SUCH LARGE LIFE."

The revelations made by intelligences communicating with us from the other side exhibit one constantly recurring character, namely, that those who speak almost always claim to be members of a band or group. Even where this is not claimed specifically, the fact can often be deduced from the nature of the communication. But in the highest type of spiritual communication I have met with, it seems invariably the case that an indefinite number of personalities of a spiritual character are associated with the effort. Often this is definitely proclaimed. In each case it is represented that sympathy of aim and interest forms the link which binds together the members of the group. This being so, the links with our own selves are correspondingly many and various. It would appear also that we are each of us in touch with several distinct groups, and it may be, with a vast multitude of such, according to the number and variety of our own mental and spiritual interests. It also would appear that those who speak to us need not be regarded as confined to a single group, but may have affinity with many.

In this linking-up of groups there is no loss or submergence of individuality, no loss of personality in any essential respect: but as our communicators declare to us, a positive increase of definiteness of character in each one. This assurance is satisfying to the deeper need of the human soul, because what we all are seeking and craving for is that very self-same assurance. We need not greatly care if the temporary and fugitive marks of earth-personality are obliterated, provided that the true memories of the spirit, the true qualities of the soul, remain as a permanent possession. And these we are assured do and will remain. But the soul is a complex thing, and we must be careful to remember that whilst the spirit, the true ego, of each of us is one and unique, there are within us many layers of feeling, memory, and psychical nature, and in some of us these seem to constitute very distinct elements of personality. We live, psychically speaking, on many planes. The whole of us is not here. Our intellectual mind is here, and whilst it is functioning here, its intensity overshadows the knowledge and consciousness of our soul's life on other planes. But here is where our parable of the road and field breaks down. For it is the earthly consciousness only of the passenger which is truly moving along the road. His psychical being is ever moving and living in the wider spaces, and when he goes thither he will link up with the greater part of himself. And the true home of his spirit is in a yet more remote and brighter region, with vastly greater scope and activities again.

Those who have spoken to us out of the great field of the past have again and again tried to impress upon us the fact that it is but a part of themselves which can communicate or is permitted to hold converse with us, for the greater and the better part has risen superior to the memories and interests of earth and now dwells with the Father of Spirits in a state of supernal activity not to be described to us in the language of earth.

This greater life transcends Time, it is independent of Space: it embraces the memory of an eon, and can command the memories, living memories and associations, of a vast multitude of others whose lives and thoughts were in sympathy, and so those who speak out of this vast brotherhood of thought, idea, and recollection, can build up for us once again a picture of the past lacking no detail, for what one has forgotten, another can supply. And so they say it is out of the "Great Memoria," the "Memoria Mundi," that they hold converse and instruct us.

In the course of his closing remarks, Mr. Bond introduced a beautiful quotation from one of the messages received through the hand of a friend descriptive of the intense happiness enjoyed by a group of spirits who had been

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## THE PROOFS OF HUMAN SURVIVAL.

RICHET versus BOZZANO.

By FREDERICK STEPHENS.

The polemical duel begun in a recent number of the "Revue Metapsychique" concerning the interpretation of the facts of lucidity, ectoplasm, materialisation and telekinesis is continued in the current number, the respective champions being Professors Richet and Bozzano. Professor Richet's position, standing midway between the purely negative materialist who denies the facts, and the spiritist who accepts them and offers the hypothesis of discarnate spirit agency to account for some of them, ensures his receiving blows from each side.

Professor Richet has invented the generic term "cryptesthesia" to denote the facts of clairvoyance, clairaudience, etc., much in the same way that "telepathy" was coined to name the facts of thought-transference, although its originally narrow function as a *name* has since been surreptitiously extended—so that it is now by many supposed to be an explanation. This shows how inveterate is the tendency in the human mind to take the general name of a group of facts for the name of the cause or the explanation of them. M. Richet has a great horror of hypotheses; why, I don't know; for after all an hypothesis is only an *induction* made from observation. Surely the method is: 1. Observation. 2. Induction (forming a working hypothesis). 3. Deduction. 4. Experimental verification of the deduction. The last is necessary if the hypothesis is ever to become something more than an hypothesis. Professor Richet remains, he says, at No. 1, and refuses to go on to No. 2. But Bozzano has little difficulty in showing that whilst Richet proclaims "Hypotheses non fingo," the word "cryptesthesia" (meant to be only a name) soon develops into an hypothesis itself—as much an hypothesis as is the spiritistic one. For there are two formulae diametrically opposed: 1. The spirit formula of Bozzano explaining the supernormal knowledge as sometimes obtained from discarnate beings. 2. The formula of Richet, which attributes such knowledge to transcendental powers inhering in the sensitive's organism which possesses some *power of selection* amongst the infinity of vibrations affecting it. This is something more than a mere name of a group of phenomena. Richet may say what he likes, but since he chooses this formula in preference to the first, it is because the formula has been accorded a preference in his mind. Now, as Bozzano justly observes, "to choose" is something more than a simple constation of facts. To postulate a *power of selection* amongst vibrations, as Richet is obliged to do in order to explain the "Piper personalities," is itself an attempted explanation, a product of Richet's mind, something more than the mere name of the group of the facts themselves. Professor Richet appears to imagine that because he (wisely enough) proclaims his complete ignorance as to *how* this mysterious faculty works on the sensitive he *thereby* renders himself safe from the charge that his "cryptesthesia" is really as much an hypothesis as Bozzano's. This is not so, and his antagonist is quite correct in his statement that although "cryptesthesia" may be purely and simply a name for a group of facts—yet in the way that Richet employs the word it becomes an hypothesis just as much as the other—and a very audacious one at that.

For consider, in Richet's theory it has to be linked up in some extraordinary manner with his rigid doctrine of psycho-physical parallelism. Indeed, in Richet's case it seems to be more than the guarded assertion of parallelism. It is practically the old-fashioned physiological materialism of last century, that the mind is a function of the brain. Being therefore forced to postulate a nerve change or modification as the "substratum" of all psychic phenomena, Richet is bound to assume some explanation in terms of nerve tissue and cells as the basis of all the secondary or created personalities exhibited (say) by Mrs. Piper, all being products of her power of selection and elabora-

tion of "raw material" amongst an infinite diversity of vibrations. These psychic creations were presented in her trances phenomena, each with its own set of memories, opinions, idiosyncrasies, each preserving a well-marked individuality. For instance, "Isaac Thompson" never poaches on the preserves of "Elisa Mannors." If the "Total Self" has a complete physical substratum in the Nervous System "co-extensive" with it, this conception introduces an appalling complexity into the mechanism of the brain. But one finds that psycho-physical parallelism is very far from receiving the unqualified adhesion of physiologists and psychologists to-day. To cite one example only: Dr. Geley absolutely repudiates it in his book, "From the Unconscious to the Conscious." Miss Dallas recently pointed out in the columns of LIGHT that there was another and rival theory, the "Transmission theory," repudiating the causal connection of brain and mind, which has received the support of such a powerful thinker as Professor James. Therefore it is misleading to suppose that the "brain-causal" theory, which holds Professor Richet in such thrall, is the only one permissible. In its crudest form it appears rank nonsense, and it only maintains its plausibility so long as it is not closely scrutinised. Philosophy repudiates it as proof of muddled thinking (*vide* Bergson).

Bozzano quotes Carl du Prel, the great Bavarian writer (whose work ought to be better known), as saying, "Mind is the product of the body, thought is the secretion of the brain, says the materialist. Turn the proposition right round and we shall have the truth." It is curious to see how Richet insists in combining this old-fashioned positivism with an acceptance of the latent mysterious transcendental faculties of the human spirit. Bozzano points out that the audacity of Richet's hypotheses (for such it is) consists in attributing to the human intelligence "the possibility of knowing all that is, has been, and will be without limitation of time, space and condition." In a word, cryptesthesia rivals "divine omniscience." Bozzano rightly finds this a very "tall order," and he justly suspects an hypothesis which logically involves such an astounding conclusion. Richet proceeds in a rather arbitrary review of the "Piper personalities," and with one single exception—"G. P."—he pronounces them all inadmissible as independent entities. This one is "contestable," that one is "very obscure," the other rests upon "complicated testimony." But in the case of the personality of "G.P." he admits the impression that it seemed as though he were really there. In short, "G. P." seemed to have returned. But once again, don't forget, "it is only an hypothesis," and to accept it as the true explanation for him is impossible, for, look you, what conclusion would follow? Why, nothing more nor less than the "colossal, extraordinary, stupefying conclusion" that the consciousness of the departed survives the death of the brain! Therefore the impression that "G. P." might be what he said he was, must yield to this overwhelming *a priori* obsession, for it amounts to nothing more respectable from a philosophical point of view. Having refused to consider the personalities of any other sensitive than Mrs. Piper, and reduced her to one single "personality," we thus arrive triumphantly at our goal. We have one single case in favour, and against it—what? Why, the great doctrine that brain and mind are so intimately "associated" or parallel (whatever that may mean), that the decay of the first determines the annihilation of the second, for at bottom Richet really believes that mind is a function of brain. All life's memories are "stored" in the mass of pulp which constitutes the brain, every molecule of which is continually undergoing chemical transformation, the essentially transient in some inexplicable way becoming in its function the permanent.

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associated in their earth-life through this increasingly realised power of entering into one another's memories and experiences. "We live a hundred lives where once we lived but one." If he said, that was a true representation of the great associated life into which we would each of us some day be called, how close would be the contact with the thoughts and feelings of others to which that life would introduce us! But on this side, at least, there was this possibility to be reckoned with—that we might not be sure whether an experience which we recalled had really

been our own or was another's. He had nothing to say against the theory of reincarnation, but one needed to be careful that one did not construe the impressions one received into a hard and fast theory. He might get the impression that he had lived in the twelfth century, but this might be merely due to some part of his mind having been brought into such contact with the mind of one who had lived in that century that he had drawn something of that individual's experience into his own consciousness.

On the motion of the Chairman, a hearty vote of thanks was accorded to Mr. Bligh Bond for the intellectual repast he had afforded his hearers.

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This is the farrago of contradictions which has become a superstition of science. Its recital is a sort of litany of science or incantation which imposes belief.

Bozzano is right in objecting to Richet's method of ignoring all the experimental work done with other sensitives such as Mrs. Thompson, Mrs. Verrall, Mrs. Holland, Mrs. Willett, and Mrs. Chenoweth, as supporting the spirit hypothesis, and in reducing Mrs. Piper to one single "communicator." He points out that in the records of these there are many admirable examples of spirit identification, witness, for example, the *misunderstanding* between Professor Hyslop and his "father" concerning the word "trouble." Such an incident as that goes far to support the hypothesis of a mind "present" other than that of *Hyslop or Mrs. Chenoweth*. Richet would find it difficult to square this with his hypothesis of lucidity, which nevertheless endows the medium with omniscience. Bozzano also insists on the fact ignored by Richet that the mass of evidence is of different kinds and that they seem to converge towards a common centre of explanation. Now this point is of capital importance. Richet asserts that "the spirit hypothesis is based entirely upon some rare vague indications appertaining to the disappeared personality and which occur in the presence of the medium." It would be difficult to pack into one sentence more complete inaccuracy. Bozzano points out the kinds of manifestation which converge towards an experimental demonstration of the spirit or survival hypothesis. There are cases of personal identification of the departed—apparitions of the departed at moment of death—phenomena of telekinesis—transcendental music heard at the death bed, and after-cases of bilocation at the moment of death—supernormal faculties of the subconscious mind—phenomena of haunting—clairvoyance in the future—materialisation of phantoms living and speaking, and apparitions of the departed to children (valuable as eliminating the hypothesis of suggestion and auto-suggestion).

Once more it is necessary to emphasise the fact, for apparently it is still misunderstood by opponents: 1. That the spirit hypothesis is not an *a priori* doctrine invented by the "credulous and emotional" out of their own minds—but it is a working hypothesis *a posteriori* or induction legitimately made from the analysis of a vast number of observed facts, physical and psychical, differing in kind and degree. The facts are beyond dispute—Richet is a witness to that—and those who adopt the "spirit hypothesis" do so for the reason that any other hypothesis in science is adopted (say the ether) because it "explains" the phenomena in one formula in the most satisfactory manner so far. If it does not explain all, it explains more than its rival. And here I may quote the high authority of Sir William Barrett:—

Formal logical sequence is not, in fact, the method by which we are enabled to become certain of what is concrete (*i.e.*, true). The real and necessary method is the cumulation of probabilities, independent of each other, arising out of the nature and the circumstances of the particular case which is under review; and so the truth of the spirit hypothesis, and spirit identity—like the truth of all disputed matters—is to be judged in this way, *that is, by the whole of the evidence taken together*.

The recognition of the truth of this judgment is the real criterion between those who understand what scientific method is and how it works and the ordinary sceptic who

does not realise that he is intellectually dishonest. He refuses to let the evidence accumulate, he insists upon taking each case upon its own separate merits, and condemns one for this, another for that flaw, and disregards (as says Dr. Schiller) all corroborations and analogies, for he attacks it as though it stood alone. "All proof (says Schiller) is a matter of degree and accumulation, and no science is more than a coherent system of interpretations which when applied will work."

Bozzano gives an example chosen from Mrs. Piper's séances. In two cases the "communicators" offered excellent information relating to their personal identity. The spiritistic origin of this information was confirmed by the fact that the communicators themselves made curious but explicable blunders or else did not succeed in recalling details, which at that very moment were being recalled with close attention by the experimenters. If cryptesthesia or lucidity on the part of the medium is the correct explanation, how comes it that it did not show itself as simple thought reading of these details by the medium?

The reply may be, "Cryptesthesia is not always active; sometimes it works—sometimes it does not." Very good, evidently it did not function in this case. What, then, was the source of the veridical facts given by the "communicators"? They came from somewhere. Either one must admit that cryptesthesia was active and its statements were completely contradicted by the facts in the minds of the sitters—which destroys its value as lucidity—or else it was not at work upon this occasion and the proofs of personal identity came from departed spirits who thus affirmed their presence. Bozzano points out there is no third solution to the dilemma. To conclude we may say that:—

1. The merit alleged in avoiding an hypothesis is illusory. How on earth can any subject progress without making an induction or working hypothesis to resume the facts in a general proposition?

2. Professor Richet's cryptesthesia is itself an hypothesis and not merely a definition, and that he uses it and is rightly bound to use it as such.

3. It goes to the extreme limits permissible to an hypothesis, as it attributes to the human spirit limitless powers of knowing in space, time or condition.

4. It fails to give as natural an explanation of mutual misunderstandings between sitter and "communicator" as the spirit hypothesis. Indeed, to the latter these errors and confusions are favourable rather than otherwise (as Hyslop insists), whilst to the "lucidity" theory they are great stumbling blocks.

5. The psycho-physical parallelism of Professor Richet evidently plays an all-important part as an "inhibitory agent," preventing his acceptance of the spirit hypothesis with its corollary, the survival of consciousness and personality after physical death. To attribute such transcendental faculty as clairvoyance in time, the delineation of peculiarities of character pertaining to those who once lived here, and the integration of these peculiarities into a distinct personality recognisable by others, simply to a power of reception and selection of certain psychic (?) vibrations possessed by a sensitive, makes a greater demand upon my powers of belief than I am capable of supporting. As Bergson says, "The theory of parallelism is as simple as it is at bottom absurd and inadequate," and it is extraordinary that a scientific man of Professor Richet's great eminence can still continue to combine it with his firm belief in supernormal phenomena.

dangerous job on the jib of the vessel, and after one terrific pitch the jib emerged without Billie. As he told us two years ago, "Twas a great dip I had." It was indeed—a dip into eternity!"

Our little circle was sitting on the 7th inst. when Billie came and had his usual cheerful chat with us, and during the conversation his brother said (I quote from my notes made as the spirit spoke):—

M.: "Do you know about poor Wadsworth?"

B.: "Indade, I do." (Billie has a strong Irish accent.) "Tis a sad business. Now look here, Archie, I'll give ye a test. You know the big bridge?"

M.: "Do you mean the Ormeau Bridge?"

B.: "Yes, I mane that same."

M.: "Why, his cap and coat were found on the Lagan bank, but they can't find his body."

B.: "Well, it's in the middle of the bridge. Drag there. I tell ye this is a test. Let them know at once."

Mr. Morris wrote at once, and his letter reached Ireland on Tuesday morning. On the Wednesday following the body was found in the Lagan at the Ormeau Bridge.

The "Belfast Telegraph" of the 11th January had the following:—

"The mystery surrounding the sudden disappearance of Mr. Wadsworth a month ago was solved on Wednesday evening when his dead body was left high and dry on the bank of the Lagan at the Ormeau Bridge. It will be remembered that a coat, said to belong to the deceased, was found on the bank the day after he was missed, but, despite dragging operations of the most exhaustive nature, nothing was discovered."

## "A NEW YEAR AND A NEW AGE."

THE GOLDEN AGE.

BY C. V. W. TARR.

Once more the grand principles of the Spiritual Philosophy illuminate, like a lightning flash, the mighty plan of human progress. I refer to the article in *Light* of 6th inst., by Mr. W. Buist Picken, outlining the Divine Programme of Human Progress, as discerned by the young seer, who surely can be no other than Andrew Jackson Davis himself. For at a tender age this present writer, too, passing through an extraordinary experience of spiritual ecstasy and intellectual lucidity, intensely desired to penetrate to the innermost sanctuary of the Universe, and to be yoncsafed a revelation of the eternal principles of human and cosmic evolution. But alas! no such vision ever came as a gift from the gods, and he has had to tread the hard, but not unpleasant, path of study and reflection.

Such study and reflection, however, lead to the same recognition of the eternal and spiritual principles underlying the progressive development of human society and the building of the starry systems of Infinite Heaven. For is not the student of Man and Nature, who follows the guidance of the Soul as the living, enduring reality of human personality, clasping close to his breast a sacred lamp which lighteth every man, knowingly or unknowingly, that cometh into the world? And as it illuminates every man that cometh into the world with the inextinguishable fire of Immortality, so also it throws light on every problem with a glory that may be hidden as "the silver lining" of the clouds. For what a magical knowledge is this, which, demonstrating the continuity of the terrestrial and spiritual worlds, and revealing the law of human progression manifesting beyond the grave, also reveals a mighty, living, inexhaustible and spiritual Source of Uplift to this world of struggling feeble mortals!

What is the true source of man's ever-present dream of a Golden Age, which shall see even the body of Mother Earth Herself responsive to the harmonial nature of humanity, "and, yielding neither fear nor sorrow, but good things in abundance"? The ancients and moderns alike give utterance in their literature to the dream of a Golden Age. But to the Ancients the dream was of an Age of Perfection, of Man's First Holy State on Earth, which had passed away, and the hope of mankind lay only in its return. So Hesiod bewails the coming of the Iron Age, when "Might is right: and one will sack the city of another; nor will there be any favour to the trusting nor the just nor the good, but rather they will honour a man that doeth evil and is overbearing. But the baneful griefs shall remain behind, and against evil there shall be no resource!"

\* The Greek poet, Telekleides, in his social comedy, "Amphyktyonen."

## THE "VITAL DESIGN" THEORY OF CLAUDE BERNARD.

IS THIS THEORY DEMONSTRATED?

BY COMMANDANT DARGET.

Claude Bernard in his book "Researches on Physiological Problems," wrote thus:—

That which belongs neither to the domain of physics, nor of chemistry, nor of any other thing, is the directing idea of vital action.

Further on, developing what he had just said, he writes:—

There is, as it were, a vital design, which traces the plan of each being and of each organ in such a way that, if considered separately, each phenomenon of the organism is tributary to the general forces of nature; they seem to reveal a special connection, to be directed by some invisible condition along the route that they follow. Thus the chemical and nutrition forces of the organism manifest themselves as if they were animated by an impulsive force governing matter.

It is this immanent power of evolution which constitutes the *quid proprium* of life, by making a chemistry adapted to an end which, at the same time, is neither physics nor chemistry.

M. Chas. Richet, in his work, "Le Métapsychie" (page 781), writes:—

I do not condemn the spiritist theory; assuredly, it is premature, probably erroneous, but it has the immense merit of provoking experiences; it is one of those working hypotheses which Claude Bernard considered so fruitful.

Now I have made experiments, and by means of photo-

("Works and Days"). And as the idea that the Golden Age, the Perfect Human Society, was behind mankind in the past necessitated the conclusion that human society had fallen from its lofty state, hope for the future could only take the form of a belief in its Return when there should prevail that divine state of man and the earth, when "not yet had the stronger begun to lay hands upon the weaker, not yet had the miser, by hiding away what lay before men, shut off his neighbour from even the necessities of life, each cared as much for his neighbour as for himself."†

The modern, essentially an evolutionary thinker, does not dream of a Golden Age that is past. The social idealist, whatever forms the basis of his philosophy of human progress, dreams, not of a return of some fictitious first age of man, not of some divine fiat which is to change men into gods, but of a slow ascent from the lowlands of human "nature" to the highlands of human "divinity." But if the social idealist so believes in the Utopia that is to be, if basing his hope upon an enlightened interpretation of the facts of human evolution and history, he sees the promise of the dawn of a new age, how much greater, deeper, more certain and divinely inspired is the hope of the spiritual philosopher who knows that the immortals lift up us mortals, and who sees the light of the eternal world shining on the countenance of man. For man's dream of a golden age is a reflection of the glory of the divine state of man in heaven.

From the most ancient times, when Hesiod, Virgil and Horace sang and Plato conceived the idea of the good as the foundation of all being, down to our own day, there has been in the heart of man this dream of a Golden Age either past or to come. And is it not because the poets, seers and philosophers have glimpsed by vision or intuition the splendours of that divine society of the spiritual world, composed of arisen men and women made perfect before the Lord?

Let us not lose sight of the fact. The spirit world is mightily concerned with us. Does not the fact of human survival carry a native intrinsic lustre of spiritual meaning? Have we not ourselves been exalted by the love and sweet friendship of the angels? Are they not always wrestling with us, to move our human torpidity and supineness, and to cleanse, sweeten and ennoble our characters? Truly there is another side to the picture, but as the good is eternal and evil but transient, as it is revealed to us that glory succeeds glory in the spiritual world and love and wisdom crown the worlds of creation, we have an abiding hope to console us in the dark days of our time. "It doth not appear what we shall be," but this is certain: that the Christ consciousness is the basis of the Golden Age that is coming, that it is already the living reality of the exalted spheres of the summerland, and that the hosts of the divine workers of God bend down to us, to lift us up, to guide our feet into the way of peace and righteousness, that we may find the kingdom of everlasting joy.

† "Seneca: Letters" (quoted by M. Beer).

graphy have made apparent the hypotheses of Claude Bernard.

During many years I have obtained photographs of the vital fluid of men, animals and plants.

All living things emit a vital fluid which affects photographic plates enveloped in paper opaque to ordinary light.

On the 10th of last July, I placed a plate enveloped in black paper on the trunk of an acacia. It was a glass-plate fastened to the trunk by a string, and I removed it the next day. After it was developed and fixed, I perceived that it was partly coloured, and that the centre showed a design of flowers—blossoms of the acacia in bright red and yellow.

Here was the vital design of Claude Bernard which had traced the plan of an organ—the flower—in exact form and colour.

On July 11th I fastened a plate to a chestnut-tree and left it there for twenty-four hours. On development the negative showed thirty black chestnuts; there was, however, no coloration of the plate.

Here again is Claude Bernard's "vital design" showing itself by the tracing of fruit.

The "vital design" of Claude Bernard also demonstrated itself on a plate that I had placed on the forehead of a sheep that was being slaughtered, by showing the convolutions and anfractuosities of its brain.

The same thing was shown by a well-formed "design" of the brain, made on a plate wrapped up and placed on a man's forehead. The convolutions and anfractuosities, as well as the central division of the human brain, were clearly seen.

Thus the wise and prophetic hypothesis of Claude Bernard has been shown to be a reality, and is demonstrated by photography, which has furnished us with permanent proof by means of our negatives.

Consequently the problem seems to be solved. After the acacia, I made a second experiment in the park at Montsouris on the trunk of a weeping willow, and obtained

(Continued at foot of next page.)

## IS PRAYER DESIRED BY THE DEAD?

SOME CASES FROM M. FLAMMARION'S LATEST BOOK.

By M. L. CADELL.

I have just read, with the deepest interest, M. Flammarion's "After Death," the third of the wonderful series, called "Death and its Mystery." This last book has not yet, I believe, been published in English. I picked up my copy from the bookstall at a Paris railway station, where it occupied a prominent place with others of the series. It looks, by the way, as if the French were ahead of us in their interest in psychic matters, as with us solid books on these subjects lurk in obscure corners, if they are not altogether banned from bookstalls and shop-windows.

This book is of even greater interest than the two preceding ones. The examples of communication from the dead begin with those which have occurred within a few minutes after bodily death, and continue, chapter by chapter, to an always greater distance of time; from minutes to hours, from hours to days and weeks and finally to years. Each case has been carefully examined, either by M. Flammarion or by members (well known to him) of the Astronomical Society of France, of which he is the head.

These cases come not merely from France, but from South America, Russia, India, the West Indies, and also from Great Britain. They come from people in every class of human society, and of every age; for there are numerous cases where little children, mere babies, have apparently joyously recognised their deceased fathers, mothers or grandparents or little playmates. M. Flammarion has unequalled opportunities for hearing of such cases, as the admirers of his genius as an Astronomer are legion, and it is well known among them that supernormal happenings interest him.

A leader in the most exact of sciences, M. Flammarion has well weighed the evidence, and, to quote his own words, he believes that, "Conjointly with the material world, there exists a psychic world of which the reality is as certain as that of the visible world."

Between every one of the letters describing phenomena, the astronomer interpolates comments of his own, delightful discussions on the problems raised by the letters, and gentle "digs" at scoffers and unbelievers.

One of the points raised which M. Flammarion finds difficult of explanation is that so many of the spirits who return beg their friends to pray for them; or ask that Masses shall be said on their behalf. He quotes cases where, after a death, most unpleasant noises occurred in the house, not to be explained normally; these continued until Masses had been said, when they ceased. In one case where a death-bed promise of prayers had been made, but not kept, noises of a disturbing kind occurred, but ceased when the broken promise was atoned for. There is a long account of the appearance in broad daylight of a priest at a convent door, to a nun who was returning from some duty outside. He was shabbily dressed and standing against the door. She asked him what he wanted; he replied, "I should like a Mass." She then directed him towards the church—after going down three steps with him. Suddenly it struck her that the priest greatly resembled the father superior of her Order who had died six months previously. She had turned her head from him to point with her finger the exact way to the church, but on looking round he had disappeared. This woman had never had any hallucinations previously. She was strong and healthy. Such testimony cannot be dismissed as nonsense.

In another case a dying man asked that Masses should

(Continued from previous column.)

the "design" of the flower of the weeping willow perfectly formed.

\*\* Miss Felicia Scatcherd, to whom we are indebted for the above article, writes:—

"This is a hasty translation of a paper I have just received, with a request to send it to the Society for the Study of Supernormal Pictures. It raises many and grave questions, which may call forth a smile from the uninitiated, e.g.,

1. May not these results be due to the mediumship of M. Darget? Have others as well as himself obtained these pictures?

2. Again, as only a very small percentage of human beings are sufficiently radio-active to affect photographic films, may not animals and plants differ also in their radioactive qualities?

Doubtless we shall soon hear further from M. Darget on this matter. He is an indefatigable student and will not let it rest."

The photographs accompanying Commandant Darget's letter are incapable of reproduction, the definition being too slight.

be said for the repose of his soul. His father, an agnostic, felt disinclined to waste money on this, so did nothing. Some nights after his son's death, both mother and father felt a strange pressure against them; then they heard three knocks on a box. The interesting point was that the son, during his long illness, had been in the habit of giving three such knocks on this box whenever he wanted his mother to come to him. These phenomena continued for some nights, till the father's resistance broke down, prayers were duly said, and the disturbances ceased.

Another letter describes the appearance of a husband, who had recently died, to his wife. He said, "You see we are not dead. I need your prayers." In this case an old servant also saw her master that night. Her room was on a different floor from that of her mistress.

M. Flammarion is greatly puzzled by this demand for prayers. He thinks it may perhaps be a continuance of "Roman Catholic superstition," a belief in the pains of purgatory as taught by the Church. He says: "What explanation can be given? What part do the living take in these manifestations? These cases appear in Catholic families, who believe in souls in purgatory, not in Protestant families, who do not so believe."

Surely here the great man shows a certain want of knowledge of what occurs among the Protestants of Britain. Miss Dallas' beautiful book, "Communion and Fellowship," would neither have been written nor used had British Spiritualists not firmly believed that their prayers help their departed friends. Miss Katharine Bates, in one of her books, relates how unhappy spirits besought her prayers, and even kept her awake at night till they had received the help they needed. In my own small experience with the ouija board, I have noticed that when messages came to us to be passed on, there was often, "Ask him or her not to forget to pray for me," and this invariably from either Presbyterians or Low Church Anglicans, who do not accept prayers for the dead in their creeds. Sometimes, also, when sitting, an interruption has come from an unknown spirit asking for our prayers. Not being experienced psychics, I fear we never responded to these requests. I understand, what is called "laying a ghost" in a haunted house, consists of prayers for its repose by a priest, but I cannot say whether any present-day clergy have ever been called to lend a hand in this good work.

Sir Oliver Lodge, in "Raymond," bears witness to the desire for prayers by those who have passed on. I quote a few words here and there: "Prayer helps." "There is a lot in prayer." "To cease from prayer is to lose an opportunity of happy service."

M. Flammarion quotes from LIGHT, so perhaps some day the editor may be willing to convey to the attention of that delightful writer that he is in error in his belief that only spirits who have been Roman Catholics in earth-life crave the prayers of their friends. His is such a fresh, open mind, that he will doubtless welcome any new light on his researches. Perhaps he may come to realise that real prayer is not empty breath or self-hypnosis, but that it is a power which works, and which may even "move mountains"!

### "SPIRITUALISM AND ITS CRITICS."

To the Editor of LIGHT.

SIR,—I read with much interest "A Vicar's" last letter, and am very pleased to know that he shares my admiration for the late Dr. Ellis Powell.

There is no reason why "A Vicar" and I should not agree about the Rev. T. H. Passmore's sermon. There is no doubt it was a long, general denunciation of Spiritualism, and, as you point out, ignorance of a subject is no excuse for a sweeping condemnation.

I pointed out that he had definitely made the assertion that "the advantage [of communing with our dear ones] is less to the dead and ourselves than the risk of opening the door."

May I point out that this one assertion, if universally accepted, would entirely sweep away spirit communion?

In my first letter I asked, "Does he (Mr. Passmore) know that this is so?"

"A Vicar" replies, "As he pleads ignorance, in spite of his many assertions, he should be met with sympathetic enlightenment."

Your pages from week to week provide such enlightenment. I can add further testimony that I know several who have been ennobled daily in thought and act—not injured or degraded—by the consciousness of living in the presence of, and in communion with, the beloved dead. How does Tennyson put it?

I wrong the grave with fears untrue,  
Shall love be blamed for want of faith?  
There must be wisdom with great Death  
The dead shall look me through and through.

Be near us when we climb or fall,  
Ye watch, like God, the rolling hours,  
With larger, other eyes than ours,  
To make allowance for us all.

Yours, etc.,  
ALLEN SIMS.

## L I G H T,

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**THE "POWERS OF DARKNESS."****AN APPEAL TO FAITH AND REASON.**

There are Dark Powers, to be sure. It would be folly to deny their existence. The reasonable way of dealing with the problem thus presented is to face it fearlessly and ascertain how much of reality, and how much of ignorance, fear, and superstitious imagination enter into the question.

Let us examine, first, the proposition that there are evil, or, as we should prefer to say, undeveloped, spirits. Well, there are. But we remember that they exist in this world equally. They are our fellow-creatures. We rub shoulders with them every day.

They are part of the daily crowd. Do they become any more dangerous, any more to be dreaded, when death removes them to another sphere of existence beyond our ken? Reason and experience tell us, No. "But," argues some objector, "surely they are more to be feared, when their presence is unseen, unsuspected, and when their influence comes from the darker and deeper side of human existence?" We again answer, quite confidently, No.

Those who use such an argument have failed to think out their position. They assume, quite illogically, that death puts the ill-disposed or undeveloped spirit in some radically different position towards his fellows in the flesh from that which he occupied before. It is not so. While he was here in the body his influence touched the deeper side of those with whom he came into touch in just the same way, no more, no less. Death wrought no miraculous change in him; gave him no added powers. Rather to the contrary. It cut him off from those physical avenues in which his chief strength would have lain. He has, in effect, been maimed, so far as his earthly affinities are concerned. As to his abilities for contending interiorly against the soul of goodness in Nature and man, they remain as they were. He can work moral harm only to those whom it was in his power to injure in the same way while he lived as a man on earth. And even then he is "ringed about by Eternal Law," against which his battle is for ever futile and his mightiest efforts eternally baulked.

We have read much panic-stricken denunciation and heard much wild and foolish talk about the "Powers of Darkness." The statements made were sometimes so extravagant that we have wondered whether the alarmists had any faith at all in a Divine government of life. Their heated imaginations conjured up a spectacle of universal anarchy and a pandemonium which sober reason assured us had no existence outside their fears and fancies. As, however, nothing exists which does not serve some beneficent purpose, we saw that these extravagances had their use. They had often a salutary effect on the weak, foolish and timid. (And let us not forget that the knowledge that there are evil-disposed spirits is a useful thing, even if it be given in an exaggerated form. Ignorance is no protection.)

But as we believe in appealing rather to men's intelligence than to their fears and superstitions, we prefer the Way of Reason. And Reason assures us that the Universe is sanely ordered in every depart-

ment down to its ultimate atom. It tells us that man has a certain part to play in the due ordering of life, that he must and will pay dearly for wilful disobedience and wanton neglect of his duties, but that, whether in this world or the next, all his comings and goings are over-seen, his faithful service rewarded and his errors and misdeeds corrected. He may be a ruler but he is always over-ruled. If he is a "devil" there is always an angel over him, although the chains in which he is bound and the "prison" in which he is kept are invariably forged and built by himself. For this is the Law.

We acknowledge the existence of evil and suffering about us on every hand. But let us preserve a sense of proportion, and keep alive the faith, which is also knowledge, that in the great deeps of Life the Spirit works calmly and ceaselessly, achieving its eternal End—the Making of Man. The Powers of Darkness are its servants no less than the Powers of Light.

**"AN INDIAN JUGGLER'S PERFORMANCE."**

Captain C. C. J. Frost, Indian Army (Retired), writes:—

The article by me which appeared in LIGHT some time ago, and which I called "An Indian Juggler's Performance," has, I see, raised much discussion. It may be of interest to readers of LIGHT who have followed the discussion to know that the events I narrated in the original article occurred at Rawalpindi and on the Murree-road during the hot season of last year—1922. I, too, have several times seen the "mango trick," and can corroborate everything which Mr. D. Rowland narrates. I have planted the mango stone (or seed) myself in a pot of earth—both the pot and the earth coming from my own garden (a compound)—and have seen the trick and often wondered how it was done. I wonder what Mr. Price would say if he could meet the conjurer I mentioned in my first article and could see him do the pencil "trick" and the "mesmerism" on a "jungly wallah" enough to make the man who is unable even to speak the common lingo of the East (Hindustani)—let alone English—to speak in English and express the thought which was in my mind?

**A SCEPTIC CONVINCED.****THE CONSOLATION OF SPIRIT RETURN.**

One has often been doubtful as to the value of introducing our spiritual gospel to Socialists and other revolutionary organisations, but I think the following facts suggest that no seed, however humbly sown, is allowed by the spirit world to die.

In the Spring of 1920 I addressed a meeting of the "Hoboes" (a society for promoting international brotherhood) at the Co-operative Hall, Rochester-row, Westminster, and introduced the subject of Spiritualism. A rather bitter discussion followed; many of the debaters accused me of drawing them on a false trail away from the thing that mattered, i.e., the economic emancipation of the people. The most dogmatic opponent was a Mr. Holiday, who not only resented the introduction of Spiritualism, but all religious thought. On getting friendly with him, irrespective of this, I found he was a deeper soul than he appeared. I lost touch with him for some time, but met him again on January 7th, 1923, at an unemployed demonstration in Trafalgar-square. There was a remarkable change in the man; he had become quietly rational and spiritually minded. He had made acquaintance with the spirit world, and had seen visions of his recently-departed little daughter, Katie, who passed away in a Fulham hospital. He described how she had appeared on the other side of a beautiful stream and beckoned to him. This had occurred several times. At their house in Westminster they had had knocks on the window, unmistakable gentle taps. Mr. Holiday's son, a lad of fifteen, lying ill with diphtheria, before his removal to hospital, called his mother's attention to a hair which was lying across his hand, and which he said had been brought by Katie. Mrs. Holiday's hair is dead white, so it was not one of hers. Mr. Holiday subsequently attended a meeting at Tavistock-square, Marylebone Society, when Mr. Peters described a relative accurately and said she was holding a peculiar cake. Mr. Holiday admitted being fond of these cakes which, he said, were girdle-cakes. At this the spirit visitor smiled and nodded. Mr. Peters gave a name, "Stanley." Holiday asked, "Place or person?" Mr. Peters said, "Place," which was true, Stanley being the native home of Mr. Holiday in Durham. Space forbids the recording of the numerous psychic happenings to the family, but the proof, I think, is sufficient in this case to show that the spirit-world is using the humblest means, sometimes amid antagonistic conditions, to spread the light.

HARRY FIELDER.

## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

From the "Morning Post" of January 18th we learn that under the auspices of the Church of England Men's Society, City of London Branch, four lectures on psychical phenomena are to be delivered on Wednesdays, at quarter past one, in St. Albans's, Wood-street. Sir Oliver Lodge will lecture on February 21st, Sir William Barrett on February 28th, Miss Lily Dougall on March 7th, and Dr. Millais Culpin on March 14th.

Last week we had occasion to give a story from the "Weekly Dispatch" relating to a "ghost" that was reported to be haunting the Rochford Union Infirmary. Last Sunday our contemporary published a further report which stated that the "ghost" had at last been "laid" in the following manner: "Early in the morning one of the night nurses saw the 'ghost' approaching through the infirmary garden, and called one of the medical officers to witness the weird apparition. They waited and watched. The ghost attempted to enter the building by a window, and on being challenged turned out to be a very substantial and quite unghostlike male attendant, whose conduct will be the subject of an inquiry by the Guardians at their meeting on Tuesday. For more than a month the mysterious midnight visitor had terrorised the members of the nursing staff of this large institution."

To those who have no practical knowledge of hypnotism and may be labouring under the fallacy that a hypnotised subject can be made to perform acts of any kind under the control of the hypnotist, the following letter, published in the "Observer" on Sunday last, will help to dissipate the erroneous notions that are sometimes offered to the public in popular fiction and stage plays. The letter reads:—

SIR.—Assuming Mr. St. John Ervine's description of "Medium" to be accurate—which I see no reason to doubt—such an unexampled perversion of the known principles and facts of hypnotism cannot possibly be allowed to pass unchallenged. Mr. St. John Ervine frankly asserts that he "does not believe it"—and he is perfectly right not to do so.

It ought to be generally known—if it be not so—that no one under hypnosis can be made to perform an act which is totally foreign to his nature, or say rather to his standard of conduct. A modest woman, for instance, would never be induced to perform an indecent or obscene action. And although under hypnotic suggestion a person might be persuaded, say to put a lump of sugar into a cup of tea as arsenic, that same person could not be induced either by hypnotic or in post-hypnotic suggestion actually to put arsenic (knowing it to be such—and not sugar) into tea. He or she would immediately refuse to do so. In the former case he very well knows that the thing is a sham, and so will more readily do it.

The incidents as given in this play would be absolutely impossible (to say nothing of the fact that normal people cannot be hypnotised by merely being glared at), and to put such miserable stuff before the public as if it were accepted truth seems to me absolutely wrong, because it is calculated utterly to mislead the uninstructed—Yours faithfully,

ALBERT E. TEBB, M.D., D.P.H., etc.  
The Hermitage, Whitwell, I.W.  
January 14th, 1923.

The "Daily Express" for January 19th asks: "Is it possible to photograph purely imaginative 'visions'?" A Mr. T. J. MacCartney, of Pocklington, Yorkshire, suggests that it is. His theory is that the two girls at Cottingley who, as recently described by Sir Arthur Conan Doyle, claimed to have seen and photographed fairies actually saw fairies conjured up by their imaginations, while the camera also saw and reproduced these imagined figures. "My experience," Mr. MacCartney (writing to the "Daily Express") says, "was of a little boy who could see anything his brother cared to conjure up in his imagination. An object was selected while the little boy was out of the room. He was then called in, and the two brothers, without exchanging a word, gazed at a blank sheet of paper provided by me. In a very short time the boy started to describe in detail the object selected. Six different tests were made before four witnesses, and each blank sheet of paper was carefully marked on the back. The six sheets were then shuffled among three or four dozen similar sheets, and were easily picked out and identified by the boy from the objects still visible to him, although to everyone else in the room, including his brother, the sheets were blank. The question is whether the camera would have detected what the boy undoubtedly saw—the figments of his brother's imagination. Did something similar occur when the fairy photographs were taken?" Our contemporary states that Mr. MacCartney declares that it has been clearly proved to him that in certain circumstances imagination can be made

to take a visible form probably perceptible to the sensitive eye of the camera.

"Hutchinson's Magazine" for February contains a deeply arresting article by the Rev. G. Vale Owen on "How You Feel Directly You Die," in the course of which Mr. Vale Owen writes: "Here we are, all of us, about to make our own great trek. The first thing to consider is the passage. There is a great deal of tear attached to the thought of death in the average mind. There is the 'last agony' and there is the uncertainty which lies beyond. As a matter of fact, there will be no agony at all, not the slightest. Your last illness may be painful, as most illnesses are. But the act of dying is itself absolutely painless. More, it is one of the most exquisite sensations which we can possibly experience. That is what many of my spirit-friends, who have passed through it, have told me—and if anyone should know it is surely they. They tell me that dying is just like falling asleep when you are very tired, but much more delicious. Many pass through the crisis fully conscious all the time. In such cases there is added to the exquisite sensation of restfulness a feeling of buoyancy which is not part of our ordinary experience when falling asleep in the ordinary way. Those who sink into unconsciousness are mostly those who have been wrongly taught about death. They have been taught that death is the 'last long sleep,' and the effect of this mental attitude is to plunge them into a coma for a more or less protracted period, sometimes of a few days, sometimes years. Those who know the truth sleep only a very short time or not at all. There are exceptions to this, as to every rule. There are cases where our angel-friends, who are deputed to act as nurses and doctors, put to sleep for a time those who have gone over there utterly exhausted by the battle of life or their last illness. And often when these awaken in the spirit-land, they are permitted to see some of their dear ones for a few minutes and then advised to go to sleep again for a time until they are fully refreshed. So you will find yourself, when you arrive on the Other Side, a real live man or woman—just as real and even more alive than you were on earth. How are you going to spend your time in this new homeland? Suppose, for instance, you are a lover of music, as most of us are. There are some pious people who would limit you to a heavenly orchestra composed of harps and trumpets, and perhaps a few sets of cymbals. So far as music is concerned, that has to be your heaven. But what about a string band, say a couple of hundred performers? I have known people to be sincerely shocked at the mention of violins and pianos in the heavenly land. When I have asked them why should they not have pianos there as well as harps, seeing that a piano is only a harp on a larger and more efficient scale, they have no reply, except that these have no sanction in the Bible. Well, pianos were not invented when the Bible was written, or they would probably have been included in the list of certified heavenly instruments. Anyway, you may take it for granted that anything which will give you pleasure of a good kind, such as a piano, or a game at golf, or a good novel, will not be denied you there."

The "Guardian" for January 19th publishes an article on "Spiritual Healing," by Doctor Montagu Lomax, in the course of which he says: "Two cases of spiritual healing were brought to my notice only recently. Both took place in lunatic asylums, and I have no reason whatever to doubt their truth. The first case I know well. A more sane, sincere, and faithful witness I have never met. And yet he was insane at the time of his great spiritual experience and in the padded room of an asylum. He had been for long brutally ill-treated as the result of continual complaints he brought against certain attendants on account of their cruelty to other patients. So great was his physical pain and weakness, so acute was his mental misery, that he fancied himself at the point of death. And then, at midnight, in all the loneliness and horror of a padded room, he had a vision of the Christ. A great light seemed to flood his cell, bringing balm and healing to his bruised and broken body, and peace and happiness into his troubled and disordered mind. At once, he says, the pain was taken away from his aching limbs, and the gloom and despair from his soul. He was healed that moment in body and mind. There was no doubt about the result. The asylum authorities acknowledged it. My friend was forthwith given clerical work in the steward's department. But he was given what he valued much more—permission to hold Bible services in the wards. He became what he has ever since remained—a lay-preacher. As such he was once instrumental in bringing spiritual healing to a patient as mentally lost as he had been himself. He states that at one of his services in the airing-court, a hopelessly demented patient who had been running round and round the court shouting out blasphemies and raving obscenities, suddenly dropped on his knees and began to pray. He prayed for some minutes, the tears streaming down his face. Then he got up, calm and collected, and perfectly sane. The next day he was transferred to the working-wards, and in a few weeks was 'discharged recovered.' The trouble with miracles, said Matthew Arnold, is that they do not occur. Well, we need not quarrel about words. Those who have been healed by them are the best judges."

## TRAINING OF MEDIUMS.

## £3,000 BEQUEST CHALLENGED.

IS A GIFT TO FOUND A COLLEGE FOR MEDIUMS A CHARITABLE BEQUEST?

IN RE HAMMELTENBURG; BEATTY v. THE LONDON SPIRITUALISTIC ALLIANCE, LIMITED.

(Before MR. JUSTICE RUSSELL.)  
CHANCERY DIVISION.

JANUARY 17TH AND 18TH.

The testator bequeathed £3,000 to the London Spiritualistic Alliance "to form the nucleus of a fund for the purpose of establishing a college for the training and developing of suitable persons, male and female, as mediums, preference being given to healing mediums and those for diagnosis of diseases." He added: "And I direct that a committee of three of the council shall control the said sum of £3,000 by investing the same and use the interest for the above expressed purpose of developing such mediums." If the council at any time found it no longer necessary or impracticable to develop such mediums, then the money was to be used by the council of the Alliance in advancing the cause of Spiritualism.

The testator directed that his residuary estate should be divided equally between the London Homoeopathic Hospital, Great Ormond-street, the Hospital for Sick Children, Great Ormond-street, and the Association for Promoting the General Welfare of the Blind, Berners-street.

This summons was taken out by the executors of the testator's will to determine whether the gift to the Alliance was a good charitable gift.

Mr. Errington appeared for the plaintiffs; Mr. G. B. Hurst, K.C., and Mr. W. A. Peck for the Alliance; Mr. Preston, K.C., and Mr. Vaisey, for the Hospital for Sick Children; Mr. Bryan Farrer for the Association for Promoting the General Welfare of the Blind; and Mr. Andrewes-Uthwatt for the London Homoeopathic Hospital.

Mr. Errington explained that it was doubtful whether the estate would yield sufficient to pay all the legacies if this gift stood.

Mr. Hurst read several affidavits in support of the validity of the gift. Mr. Dawson Rogers, hon. secretary of the Alliance, one of the deponents, said in his affidavit that the object of the Alliance was to collect information upon, and to investigate, psychical phenomena.

Mr. Hurst read an affidavit by Sir Arthur Conan Doyle, who said:—

I have had personal experience of the psychic diagnosis and treatment of disease. I am of opinion that when all normal methods have failed this line of treatment opens up fresh possibilities for the patient. I have in mind the case of my own sister-in-law suffering from multiple scoliosis and consequent spinal curvature, whose health was entirely restored by a sensitive clairvoyant who treated it on psychic lines after the case had been declared hopeless by five doctors. I have not the slightest doubt that very great advances may take place in this direction, especially if we can have the mediumistic healers and psychometrists specially trained and developed for the work. The treatment of nervous cases from war conditions and shell shock by what is called hypnotic suggestion is allied to the psychic treatment to which I refer. A few years ago its utility might have been disputed, but now it is universally accepted.

There was also an affidavit by Dr. Hector Munro, of Seymour-street, W., and by Dr. Abraham Wallace, 146, Harley-street, who said:—

I am a psychical researcher, and I have studied medical psychology, psychic science, and philosophy in relation to mediumship, especially for the diagnosis and treatment of disease. I knew the late Mr. George Spriggs, and know that he was able to develop many excellent sensitive individuals as mediums, who have to my knowledge treated large numbers of patients with great success. One of such mediums developed by the late Mr. Spriggs has been employed by me as a masseuse for some eighteen years, and she has to my knowledge wonderful powers of diagnosing disease.

Mr. Hurst contended that this was a good charitable gift (1) because it was a trust for the advancement of education; (2) because the proposed college was designed to benefit a particular class—namely, those who proposed to practise as mediums—and because the purpose of the testator's bounty was to widen the facilities for the diagnosis and healing of disease. (Commissioners for Income-tax v. Pemsel [(1891] A.C. 531, at p. 583), and Goodman v. the Mayor of Saltash (7 A.C., 633, 642). If the Court found as a fact that there was a calling that was exercised by mediums, then a college for the advancement of that calling was a college for the advancement of education. This was a gift to educate persons to follow a lawful calling.

Mr. Hurst proceeded to argue that the gift was legal and valid, for the reasons that this was a charity for educational purposes, and that the trust was beneficial to the community as a whole, in that the object was to widen public facilities for the diagnosis and healing of diseases,

even if the means might be open to criticism. He contended that in the decided cases the Courts had looked not so much to the means employed as to the object in view. If the object was a charitable one, it was not prejudiced by the fact that the means were unorthodox, or superstitious, or, in the opinion of the majority of people, unsound.

Mr. Justice Russell asked what a "medium" was, and what he or she professed to do.

Mr. Hurst referred to the "Oxford Dictionary" and the "Encyclopaedia Britannica" on this point, these making reference to communication with departed spirits. One author stated that a better word than "medium" was "autonomist."

Mr. Justice Russell said the primary meaning was, obviously, one who was a means of communication between this world and another world.

The Judge: And what is a clairvoyant?

Mr. Hurst: Frederick Myers says in his "Human Personality and its Survival of Bodily Death": "Clairvoyance is the faculty or art of perceiving, as though visually, with some co-incident truth, some distant scene."

The Judge: Primarily medium means medium between this world and the world of departed spirits. I thought by the decisions mediums were rogues and vagabonds.

Mr. Hurst replied that the judgments were always careful to say they dealt only with the individuals in the particular cases.

Mr. Hurst said it did not follow that because a person practised as a medium he claimed to communicate with departed spirits. There was nothing illegal, or immoral, or irreligious in the profession. Although these people might be deceiving themselves, they were not fraudulent. Many people derived consolation from the belief that they were in communication with the spirits of the dead. If that result was attained without fraud, he submitted that the training of the medium for such a purpose was a perfectly good and valid educational charity. Every objection to the training of the medium might be urged against the training of the actor, whom some people regarded as a most deadly person.

Mr. Hurst said that if it were possible to be a medium without breaking the law, it was possible to train mediums without breaking the law. He referred to the case in which a medium was alleged to have misused his influence over an old woman, who transferred money to him.

His Lordship asked if that were the case of a Mr. Home, of whom the "Encyclopaedia Britannica" said that no deception was ever proved against him. According to the report of the case, the woman's dead husband was alleged to have said, "I love Daniel" (meaning Home). The latter's character was not so far beyond reproach as might have been thought.

Mr. Hurst argued that this gift was a good charitable gift, because it was for the benefit of a clearly defined section of the public.

"Then, according to that," said the Judge, "a bequest of a fund to pay 2s. 6d. a week to every barber in the United Kingdom would be a good charity?"

Mr. Hurst: Yes.

"To put a more grotesque case. A bequest to pay 2s. 6d. a week to every millionaire in the world would be a good charitable gift?" asked his Lordship.

"Yes," said Mr. Hurst, "assuming that the testator was *compos mentis*."

Mr. Hurst suggested that the vogue of Sir Oliver Lodge's "Raymond" was to be treated with respect, and also the fact that A. R. Wallace was one of the founders of the Spiritualistic Alliance.

He suggested as a definition of the word "medium"—"one who endeavours to persuade the mind of certain patients of facts or alleged facts to their own benefit." (Laughter.)

The Judge: M. Coué does that, but he is not a medium. Mediums get remuneration for their services.

Mr. Hurst: There is no doubt that they do.

His Lordship: Your friend Mr. Home did. I saw that. Mr. Hurst urged that what his lordship had to look to was the testator's not immoral object, which was to benefit the community by developing mediums, particularly those skilled in the diagnosis of disease.

That the means might have the effect of encouraging superstition or might lead to abuse by those who practised them the court would not take notice of.

Mr. Peck (junior to Mr. Hurst) said that the judge seemed to have been unfavourably impressed by the case against the medium Home. He further pointed out that the only evidence for the statement—"I love Daniel"—in the Home case was given by a witness whom the Judge said he did not believe.

The Court found that Home had established an influence which, in the eyes of the Court, was undue, and led the lady to part with money. But counsel said he did not think the case went so far as to establish against Home personally that he had been guilty of deceit.

There was no doubt that the word "medium" had got into bad odour because of the case of "Lyon v. Home." Another reason was that Mr. Home got himself disliked by Robert Browning, the poet. Mrs. Browning believed in Mr. Home, but her husband did not, and he wrote a poem called "Mr. Sludge, the Medium," which everybody thought

was directed at Mr. Home. That was the difficulty they had to contend with. He added that every objection urged against a medium could just as well be urged against an actor.

Mr. Preston, K.C., for the Children's Hospital, submitted that it had not been proved that this was a valid charitable gift. To be that it must be for the public benefit; it must be without taint of illegality, and it must be a good educational charity. It must not be *contra bonos mores*. Although the purpose for which the money was intended to be applied—the training of "healing mediums"—might be held to be valid, in certain events the gift might be applied to other purposes, for "general purposes," which might make it invalid. Spiritualism connotes a belief in the survival of human personality, notwithstanding bodily death, and also in the possibility under conditions, not understood, of communicating with dis-carnate spirits. This meaning could also be applied to mediums.

The evidence for the Alliance, counsel declared, was remarkable for what it did not say. It contained not the slightest trace of how the training of mediums was to be carried out, or how candidates were to be selected. Mr. Preston pointed out that the memorandum of association of the Alliance did not mention the training of mediums as one of the objects. He submitted that this was not a charity which the Courts itself would administer; that being one of the tests of validity. In administering a charitable trust for a school the Court would have no difficulty in making inquiries as to the work, and teaching, and methods of discipline, but they could not do that in the case of an organisation of this kind. As showing that the gift involved illegality, counsel cited a decision by a divisional court in a clairvoyant case under the Vagrancy Act, and submitted that an offence might be committed notwithstanding that the person charged believed he could do what he pretended to do and no one was deceived. Sir Arthur Conan Doyle was very careful not to use the word "Spiritualism," but he talked about "psychic subjects." One was glad to learn that his sister-in-law was cured by a "sensitive clairvoyant," but counsel did not know what Sir Arthur meant by "psychometrists specially trained."

They were all familiar with the hypnotic treatment of nervous disorders, but he submitted that judicial cognisance could not be taken of "mediumistic healers." It might be that a bequest for training conjurers and ventriloquists would be a good charitable gift, but to train people to conduct the three-card trick—no, because it would be illegal.

His Lordship: There are some honest performers of the three-card trick. You could perform it.

Mr. Preston: I could try.

His Lordship: But, as a rule, the performers are dishonest.

#### THE WITCHCRAFT ACT OF 1735.

Mr. Preston added that it would not be a good charitable gift to found a Communist school to teach the most violent Bolshevik doctrines merely because a large number of people honestly believed that it would be for the benefit of society. On the question of illegality, Mr. Preston said he had no doubt that to practise as a medium, to claim to hold communication with dis-carnate spirits, and thereby to console the bereaved, was an offence under the Witchcraft Act of 1735, which had never been repealed.

Mr. Justice Russell: That seems to be a complete answer.

Dealing next with the question of anti-morality in connection with the bequest, counsel said he had searched in vain in modern works, and he found in no single one of them the slightest reference to the training of mediums for health purposes.

Legality was the test, said counsel. A gift to train experts in the three-card trick would not be a valid charity because of illegality.

In years to come, counsel remarked, his arguments might be deemed ridiculous. But his lordship must judge the case by the light of knowledge in 1923.

Among various people mentioned in cases referred to by Mr. Preston were Joanna Southcott, vegetarians, people who preferred to sleep in daytime and work at night, and advocates of one meal a day.

Mr. Preston said he could, however, find no reference to the training of mediums for therapeutics. Mr. Preston said he claimed to be entitled to refer to the views of the Christian Churches as showing that the doctrines and practice of Spiritualism were un-moral. All the Christian Churches in this country condemned Spiritualism.

"Where," asked his Lordship, "am I to get evidence of that? Am I to have an affidavit from the Archbishop of Canterbury?"

Mr. Preston: I don't think I should have much difficulty in getting evidence.

His Lordship said it was for him to decide whether he should produce the evidence.

Mr. Preston asked for an opportunity to consider this. He added that, although, after all, this was a Christian country, and although it was not illegal to deny the truth of Christianity, or to teach other religions, yet he thought he was entitled to rely on the evidence of the Churches, that Spiritualism was unmoral.

The hearing was then adjourned to the following day.

When the hearing was resumed on the next morning, Mr. Preston, K.C., for the residuary legatees, announced

that counsel had decided not to avail themselves of his Lordship's suggestion overnight to file further evidence. They were not anxious to provoke a war of affidavits on this topic, and he now approached the case from a different angle.

He would not ask the Court to take judicial view of the Anglican, Roman Catholic, and Nonconformist opinion of these matters. He submitted instead that this gift was contrary to public policy, which was a pure question of law. The practice of Spiritism, which involves a medium, was illegal.

Was not this a gift to private individuals? he asked. A gift for benevolent purposes was not confined to the training of mediums in therapeutics. It was enough for him to show that it necessarily involved a tendency to illegality—enough to show that it so tended, without showing that it necessarily involved illegality.

Illegality was here founded on the Vagrancy Act and the Witchcraft Act, and the true view appeared to be that the Vagrancy Act really superseded the Witchcraft Act, and the rogue and vagabond of the Vagrancy Act was the legal successor of the person who conjured spirits under the Witchcraft Act.

Mr. Preston contended that the gift was not really a public gift, but a gift to private individuals, and the allusion to the diagnosis of diseases was put in to bring it within the charitable classification, but the term was too vague for the Court to uphold it.

The gift was not confined to therapeutics. It involved another purpose. As there was an alternative purpose, the Spiritualistic Alliance must fail unless Mr. Hurst could satisfy the Court that a gift for the training of mediums for general purposes, including everything for which mediums were used, was a good charitable bequest. Mr. Hurst failed on the three heads of education benefit of a particular section, and, therefore, public benefit, and public benefit generally.

He asked the judge to say that, on the evidence, there was nothing to show that the training of a person as a medium to communicate with the spirits of the departed could possibly succeed in its object.

No one had come forward to say that any person purporting to communicate with the departed was not acting in a fantastic, puerile, and ridiculous fashion.

Mr. Fulford (for the Earl of Donoughmore) said a medium himself might be deceived. There was no satisfactory test to prove whether a medium was deceived or not. Therefore the gift was against public policy.

Mr. Bryan Farmer (for Mr. J. F. W. Deacon) said the judge had to consider whether the Spiritualistic Alliance could satisfy the court that it was for the public benefit.

Claims to communicate with the departed had been looked upon with grave distrust ever since the days of the Witch of Endor. The profession of a medium lent itself to deceit and fraud.

Mr. Vaisey, for the residuary legatees, pointed out that the court was not deciding whether a gift for promoting psychical research was a proper gift, or whether the endowment of research on scientific lines was good. It was deciding whether it was charitable to provide for the training and development of persons as mediums.

That, said Mr. Vaisey, was impossible—as impossible as a college to train people to jump over St. Paul's Cathedral.

The onus was admittedly on Sir Arthur Conan Doyle, and those who were with him, to show that there was such a thing as communication with departed spirits, and they did not attempt to prove it.

This gift was impossible of performance, and was prejudiced by coming into the category of that which was fantastic, puerile, or ridiculous.

A bequest to cause children to memorise the Iliad or paint pictures with their feet would be neither against law nor morals, but it would be fantastic, puerile, and ridiculous, and mediumship was commonly all three.

This bequest was against morals because the medium was self-deceived where not consciously deceiving, and the persons who resorted to mediums were deceived in either case.

His Lordship: Do you say mediums never get into communication with departed spirits?

Mr. Vaisey: Some may, and some don't.

Mr. Bryan Farmer, for the Hospital for Sick Children, said mediumship was seamed through and through with chicanery and fraud. There were honest mediums, but the profession of mediumship lent itself with frequency and readiness to deceit and fraud on the public.

Mr. Hurst, in replying for the Spiritualistic Alliance, read some old chroniclers on dealings with the devil and conjurations of the souls of the dead, and said that conjuration referred to in the Witchcraft Act of 1735 did not refer to communication with the spirits of the departed but with the devil.

His Lordship said the question was how was the Court to control the administration of the bequest. Did anybody exist who called himself a trainer of mediums?

Mr. Hurst answered that an affidavit spoke of Dr. Spriggs developing mediums.

His Lordship: That is a different thing. I should like to see a curriculum of the training. The only thing we know of is employment in garden or farm work [the suggestion of the testator].

Judgment was reserved.

## A VETERAN'S MEMORIES.

MR. ALFRED KITSON TELLS HIS LIFE STORY.

I have received a deeply interesting little book,\* "The Autobiography of Alfred Kitson, Secretary of the British Spiritualists' Lyceum Union," in which Mr. Kitson, whose name is well and honourably known, chiefly in connection with the Lyceum movement, narrates the story of his life. It is a book which should be of especial interest to those Spiritualists whose experience goes back for any length of time, as there are many names and episodes recorded which will be more or less familiar to them. For myself, the book has an appeal not only from this point of view, but also as the life story of a man of sterling character with the enthusiasm of humanity. Mr. Kitson tells of his early progress and his liberation from that ancient and dreary theology that has clouded so many thousands of sensitive minds. His story of the origin and career of the Lyceum movement in this country should be of historical value to those interested in juvenile training. As a biblical critic, Mr. Kitson has also accomplished some valuable work.

I noticed, however, examples of that readiness of belief, amounting at times to a gentle gullibility, that has proved such a drawback to the acceptance by the general public of psychic phenomena. Thus on pages 158 and 159, Mr. Kitson gives a brief account of Mr. Thomas Wild, of Rochdale, and his "wonderful clairvoyance and clairaudience." Mr. Kitson remarks, "Unfortunately Mr. Wild's style of mediumship lends itself to the charge of memorising newspaper obituary notices. This was seized upon by our opponents." I should think so! I well remember Mr. Thomas Wild's visit to London in February, 1897, for I was intimately concerned in the exposure of him which followed. Mr. Wild gave some of his "wonderful clairvoyance and clairaudience" to the South London Spiritualists' Mission at Camberwell. It consisted of the bald recital of a number of names, addresses, and dates of deceased persons of no earthly interest to anybody in the audience, a fact which naturally excited suspicion. Mr. W. E. Long, the leader of the Mission, and others, feeling very uneasy about such an exhibition, so different from the clairvoyance to which they were accustomed, made the closest scrutiny into the matter, and discovered the various particulars given by Mr. Wild in the obituary notices of London daily papers of the immediately preceding few days. There were, however, one or two exceptions to this routine of bare names, dates and addresses; that is to say, Mr. Wild introduced, in a few instances, perhaps for the sake of variety, some additional particulars, but those were found on examination to be false, as in the case where he stated that a deceased gentleman had left his property to his son. It was found on inquiry that he had no son. It was subsequently remembered that the "great clairvoyant" carried with him some newspapers which he was discovered to be perusing just before the "clairvoyance," and which he hastily thrust out of sight when disturbed.

Mr. Kitson endeavours to vindicate Mr. Wild by pointing out the improbability of Mr. Wild obtaining his information in the way indicated, but this is very little to the purpose. It is better to face hard facts, however disagreeable, than to endeavour to argue away their plain implication. Many absurd attempts were made to explain away the fiasco at the time. But such blemishes are only to be expected. Experience has shown us that inevitably a certain amount of alloy manages to insinuate itself into the precious metal of psychic evidences. Exposures may be painful and admissions of mistake or failure distasteful, but we must preserve the attitude of unflinching criticism; nothing that cannot stand the severest test is likely to be of much use to us. But taking the book all round, it is a very human document, an instructive story of the career of a man who, with many disadvantages in the way of poverty and lack of education, triumphed over all his difficulties and "made good," aided by that spirit ministry and direction to which he bears such grateful testimony.

D. G.

THE BIRMINGHAM AND MIDLAND S. P. R.—We have received the report of this Society for the year 1922. It records a year of valuable work and satisfactory progress, the most important part of which has been in educational directions. Reference is also made to the list of able speakers who have addressed the Society; but the work in the direction of experiment in séance phenomena has been hampered by a regulation of the Queen's College authorities. One developing circle, however, met regularly and the results of the research work, especially in thought transmission, proved encouraging. The accounts show a deficit of some £46, and an appeal is made for aid in this respect. The report is signed by J. Howard Kirk, J. Warwick, and Fred Barlow, the Chairman, Hon. Treasurer, and Hon. Secretary respectively.

\* Published by the author at 17, Bromley-road, Hanging Heaton, Batley, Yorks, price 5s. 6d. net.

## RAYS AND REFLECTIONS.

I have often observed that the faults and foibles of untrained minds in Spiritualism were not more marked than in other pursuits. They only became conspicuous by reason of the fiercer criticism directed against them by those who, having a hatred of the subject, eagerly snatched at any material suitable for their purpose. I could only regret that the material was supplied so abundantly.

A fairly long experience in general literature and that form of psychic literature known as inspirational or automatic writing assures me that the proportion of rubbish is no greater in the latter than in the former. The difference seems to arise from the fact that in general literature severer standards prevail, and also in part from the fact that a good many communications from the other side of life are in the nature of homely letters or messages, and therefore do not come under the head of Literature at all in the strict sense.

All the same, I am painfully conscious of the existence of many books of "psychic" communications which are the sheerest balderdash—vague ramblings and dreary platitudes. There are those who endorse these effusions because, forsooth, they are "psychic," and so supposed to be exempt from the ordinary canons of criticism. Such a standpoint is much to be regretted.

It is so clear that a movement like Spiritualism, so heavily handicapped, should seek always to be publicly represented by its best. It should be the last subject of which it could be said that anything is good enough for it. "Little Jock gets the little dish," as the old Scots proverb says. But it is little Jock's business to see that if it is a farce little, it shall at least be good.

An old Pressman, who regards Spiritualism from afar but with a not unfriendly eye, was wondering to me recently at his discovery that there are Spiritualists with a sense of humour. He did not see in the subject any material for the Comic Muse, except on the part of scoffers from without. I had heard the same comment before, on that occasion from a famous writer who is himself no humorist.

But the lurking drollery of life which is visible almost everywhere has not left our subject untouched. We can be reverent without being lachrymose, serious without being dull. But so far as I have observed much of the food for laughter amongst intelligent Spiritualists is provided quite unintentionally by its critics. I could fill a column with examples, but I will confine myself to one.

The particular "figure of fun" I have in mind is the truculent and not over-modest person who tells you in a loud voice that he does not believe in spirits or even in psychic evidences. He has looked into the subject, and he remains unconvinced. This is delivered with a tremendous flourish and an air of challenge.

He clearly regards the announcement as something of a most devastating character, something that should make the whole fabric of Spiritualism reel with a sense of impending disaster.

You are tempted to say, "Forbear, rash man, consider the possible effect of your declaration on the Solar system!" But probably you take the more prosaic course and simply remark, "Well, what about it?" Generally, in the end, it comes down to a rather lame retort on the part of the sceptic, "I thought you wanted to convince me." When you have shown yourself properly indifferent to this amusing piece of egotism, it not infrequently transpires that the unbeliever is really willing to be convinced, but wishes first to impress you with his importance as a possible convert. He is firmly of opinion that when Spiritualism has gained his support, the whole aspect of the movement will be altered. His vote, he is convinced, will turn the scale. As he is usually quite an obscure person, the comic side of the episode would be apparent to a funeral mute. But it never seems to strike him. "The Lord gie us a guid conceit o' oorsel's!" as the Scots say.

D. G.

In a recent letter to us from Dr. Lindsay Johnson, he writes: "Hope's photos were not faked in my case—that I know as deception in my experiments was impossible. Both Hope and Mrs. Buxton are perfectly straightforward people, and never cheated knowingly in their lives, and my experiments were done in such a way that no one on earth could have tampered with the slides. That I can swear, notwithstanding all the Dingwalls and Patricks in the Universe."

**"THE SECRET OF GRAVITATION."**

As a contribution to the discussion on this question, G. B. B. sends us the following citation from "Birth Through Death," by Dr. A. D. Watson, of Toronto. It is given as a psychic communication, and if not officially scientific is at least suggestive:—

## GRAVITATION.

The teaching of the physicists in the material world of the physical sphere in reference to gravitation is sound as far as it goes. I stress the observation that gravitation is a much more vital force in the universe than it is possible for the finite mind to comprehend. Gravitation is not so much a pull—an external force acting from some high power station—as an immense lever by which to exert an attraction. The well-known law that matter has an attraction for matter and is only limited by the distance between objects hardly conveys the truth that gravitation is the attraction of one element for another element at a distance, through the power of the correlation of affinity. Some great scientific minds have thought that gravitation was a stupendous invisible wire or cable reaching usually from the sun in the solar system, and because of being connected with a million objects in the physical world exerting the power of gravitation. There is just a film of truth in such an idea. Gravitation is an actual element, a form of the one basic substance of which the universe is composed. But it has this peculiar character worthy of the most minute note. Gravitation is a connection between all permanent actual real bodies and objects in the universe. Do not make the mistake of thinking there can be no such thing as a disconnected connection. The connecting of object with object and mass with mass is one of the most wonderful things that we know anything about in this higher world. Gravitation might be described as an arm with a hand reaching out from a quantity of matter to grasp another hand that has reached out from a larger mass so that all things in the universe can be connected.

I have said there can be such a thing as disconnection pursuant to conformity with the simile I have used. Detached portions of planets, flying chaotically in space, are an example, but the greatest example of all, and the most vital is that of disorganized thought not controlled by the normality of the gravitation of the human mind. When the earth plane psychologists began to understand just a little about human thought, they suspected that thinking, and what thinking is composed of, might be both an external and an internal production. They were right. It is both. There is a certain form of gravitation between the thought that belongs to the human mind and the thing thought about. I am using this for the purpose of extending it into the realm of so-called inanimate matter as well as animated matter, for this reason. Every object in the universe because it has a definite form by which it can be recognised, has therefore a consciousness. This applies to physical things as low as those which have only one cell, and up through the mineral, vegetable and animal kingdoms; and this consciousness—a form of recognition, however minute, that an object has for an object, a person for a person, a soul for the universe—this consciousness is gravitation, connection, attraction, affinity, which holds all things in the joint relationship of a harmonious universe.

The proof of this is singular. It has to do with the great law of correspondence. There must be something in each consciousness that corresponds with everything in the universe, else you could not know anything about the universe. That is why physical man possesses, in some degree, every ingredient which is represented in the physical world. I mean by that to say that you would not know minerals if there were not some of the mineral represented in you. Your relation to them would be negative if they were not in you. Your consciousness is made up of affinity which means the attraction of like for like which exists between you and the world in which you live.

Why is this so? Because the law of gravitation, both in the physical and in the spiritual world, finds the centre of gravity in the soul of man. There must be, obviously, a direct connection between each individualised consciousness and the world in which it lives. The reason is that to each man his consciousness is the whole world. Let those who doubt this suppress consciousness by means of an anaesthetic. They will know, when consciousness returns, that they have, for the time, disconnected themselves from their world. We take a larger step now. This is another principle of cosmic gravitation.

Gravitation is overcome by only one thing in any world—by consciousness. I mean actually overcome. How? Because there are actual voids, holes, in so-called space. These voids divide the space between the electrons, atoms, molecules, and rare gases. They are the lines along the surface of which thought travels without impediment, without being subjected to gravitation, and ranges all the universe, touching any consciousness in the universe, and even, in a spiritual way, sending along such lines of travel, finite and infinite though to the supreme consciousness of all—God.

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## QUESTIONS AND ANSWERS.

*Conducted by the Editor.*

**R**EADERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

**N**OTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

### PROTECTION FROM EVIL SPIRITS.

We note that questions seem to concentrate about a few subjects. We have more of multiplicity than of variety. An instance is shown in the repetition of the question, how are we to distinguish between good and evil spirits? We should say, very much in the same way as we distinguish between good and evil spirits amongst those around us who are spirits in the flesh. By their fruits ye shall know them. Of course, we are victimised now and again by cunning, plausibility and pretence. But that reflects upon us quite as much as on the people who impose on us. We are to cultivate perception, judgment and acumen. That is what we are here for. Evil spirits in the flesh do us vastly more harm than spirits out of the flesh. Reasonable vigilance is all that is needed. If we offer weak points for the attacks of those who would injure us, we must fortify those weak places by the exercise of will and those forms of prayer which are most efficacious—right doing, right thinking, and high resolve.

### SPIRITUALISM AND ATHEISM.

There are Christian Spiritualists, Unitarian Spiritualists, Spiritualists of all creeds and denominations, but the question of Spiritualism being compatible with atheism is one on which we have to register an emphatic negative. The point is that the essential principle of atheism excludes a future life. As it has been expressed: "No God, no Soul, no Future Life." Of course it is easy to hurl the accusation of atheism at a person's head when he disagrees with you, as a kind of controversial brick. When the present writer broke from an ancient and moth-eaten theology in

his youth, he was denounced as an atheist, the severest count in the indictment against him being that he no longer believed in a Devil! But he had simply found a greater God in whose Universe there is no room for a Devil such as old Theology portrays. As to Spiritualism, it leads inevitably from atheism, as many examples could be quoted to prove.

### DEMATERIALISATION OR "TRANSLATION."

The historical "levitation" of Mrs. Guppy from her home in Highbury to a séance circle of eleven people in Lamb's Conduit-street has always been a bone of contention between materialists and those people who are willing to accept definite evidence, apart from the apparent impossibility of the incident. There will always be a class of people who consider that their knowledge of natural law is all comprehensive, and that "no new thing" can happen. It is useless to point out that their knowledge has to be continually adjusted to admit new conditions, their latest position is always "final" with them. As to how the incident happened, opinions may differ—it did happen, and that is the main point. One view is that her body was dematerialised, by spirit agency, and rematerialised in the new position, something in the nature of an ethereal body being transferred from the one place to the other. This is a difficult claim, as it implies an almost immediate and entire dematerialisation of her whole body, and a rematerialisation in another place, the happening being at a considerable distance from any medium, if any medium can be indicated in this case. On the other hand, all evidence of materialisation has shown a necessity for connection, and close connection, with a medium, who shows marked results of the effort. It appears more probable that a change in time and space effect is indicated; that Mrs. Guppy herself was unaltered, but that her space conditions were altered for the time, and she consequently became invisible and independent of distance. Call it translation to a "fourth dimension" if you like, for such conditions are often described by communicators who discuss the scientific side of their existence. Even mundane scientists realise the possibility of such a condition, and the results of its application, if application be possible.

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London : HUTCHINSON & CO.

[January 27, 1923.]

## ANSWERS TO CORRESPONDENTS.

"A VICAR."—Thank you. We appreciate the points you make. The eye of discernment sees much which is hidden from the general gaze.

W. PYE (Belfast).—Psycho-analysis usually consists in testing the mind of a person by questions and in other ways to ascertain whether he (or she) harbours any morbid ideas or diseased fancies. Etherealisation is a finer form of materialisation. That is all we can tell you. You may have gifts in these directions as you suggest, but do not be too sanguine.

THE "QUEST" for January contains, amongst other interesting items, an article by the editor, Mr. G. R. S. Mead, on "The Present Phase of the Survival Controversy." It is a searching analysis of the arguments for and against human survival arising out of psychical evidences.

MRS. WESLEY ADAMS, we are sorry to hear, has suffered a double bereavement, first in the loss of her father-in-law, Mr. John Adams, to which we have already referred, and soon afterwards by the decease of her sister, Mrs. Yeo, a life-long Spiritualist, who passed away on Sunday, 14th inst.

MR. W. COPELAND TRIMBLE, of Enniskillen, newspaper proprietor and editor, in a series of articles in "The Impartial Reporter and Farmers' Journal" is setting forth many advanced ideas in line with our spiritual philosophy. In one article he deals with some of the facts of psychic science, and in this way is doing some good work in the "untilled field" of Ireland.

THE RONALD BRAILEY FUND.—As a contribution towards the assistance of one who has done so much for Spiritualism, and who has now suffered a severe loss owing to the destruction of his property by fire, Mr. Vout Peters has generously undertaken to give a special clairvoyance sitting, without charge, in the Members' Room of the London Spiritualist Alliance, on Monday evening, February 26th, at 8 p.m. The circle will consist of ten members, and the usual charge of 5s. to each sitter will be made. The whole proceeds of this sitting, without deduction, will be paid to the fund in question. All those who are desirous of supporting this excellent work, and at the same time having the opportunity of sitting with Mr. Vout Peters, are requested to send their names to the Librarian as soon as possible.—GEORGE E. WRIGHT, Organising Secretary.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, Jan. 28th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. M. Worthington.

Croydon.—Harewood Hall, 96, High-street.—Jan. 28th, 11, Mr. Percy Scholey; 6.30, Mr. H. Carpenter.

Brighton.—Athenaeum Hall.—Jan. 28th, 11.15 and 7, Mrs. Ruth Darby; 3, Lyceum. Wednesday, 8.15, Mrs. Ruth Darby.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Jan. 28th, 11, open service; 6.30, general meeting for members only.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mrs. Grace E. Prior; 7, Mrs. Mary Crowder, address and clairvoyance; 3, Lyceum. Monday, 8, members' developing circle. Wednesday, 8, Mrs. B. Stock, address and clairvoyance. Free healing: Friday, 5.7, children; from 7, adults. Membership cordially invited; annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Jan. 28th, 7, Mr. H. W. Engholm. Thursday, Feb. 1st, 8, Mrs. Anderson, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—Jan. 28th, 11, public circle; 7, Rev. J. M. Matthias. Thursday, Feb. 1st, 8, Mr. R. G. Jones.

Peckham.—Lausanne-road.—Jan. 28th, 7, Ald. D. J. Davis, J.P. Thursday, 8.15, Mrs. M. Clempson.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Jan. 28th, 11, Mr. Geo. Brown; 7, Mrs. E. Edey. Wednesday, Jan. 31st, Mrs. Laura Lewis.

Worthing Spiritualist Mission, Ann-street.—Jan. 28th, 6.30, Mr. Punter. Feb. 1st, Mrs. Ruth Darby.

Central.—141, High Holborn (Bury-street entrance).—Jan. 26th, 7.30, Mr. Punter. 28th, 7, Mrs. E. Edey.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Jan. 28th, 6.30, Mr. Abethol. Wednesday, Jan. 31st, 8, Miss Thompson.

Richmond Spiritualist Church, Ormond-road.—Sunday, Jan. 28th, 7.30, Mr. G. R. Symons. Wednesday, Jan. 31st, Mrs. Graddon Kent.

## NEW PUBLICATIONS RECEIVED.

"What Shall We Become After Death?" By the Abbé Moreux. Sands and Co. (5s.)

"The Early Days of Theosophy in Europe." By A. P. Sinnett. Theosophical Publishing Co. (4s.)

"Tales of the Polden Hills." By F. H. Wood. Somerset Folk Press. (1s.)

"Royal Magazine." February.

"Journal of the American S.P.R." December.

"The Amending of Life." By the Rev. H. L. Hubbard. J. M. Watkins. (2s. 6d.)

"Shepherd's Crowns." By Pamela Grey. Basil Blackwell, Oxford. (7s. 6d.)

WILL the advertiser whose advertisement reads, "Wanted, Spiritualist Cook-General for married couple," etc., appearing in our last two issues, please communicate at once with Messrs. Hutchinson and Co., 34, Paternoster-row, London, E.C.4.

MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.—On Monday evening, January 15th, Mr. Alfred Vout Peters gave a most interesting and instructive lantern lecture on "Iceland and its People" before a very appreciative audience of the M.S.A. Psychical Research Institute, 5, Tavistock Square. Mr. Peters gave a brief outline of the history of Iceland, from the time when it was discovered by some Irish monks, before the advent of the Vikings, down to the present day, when Iceland gained her independence, and the King of Denmark was crowned as King of Iceland. Mr. Peters has visited Iceland in connection with his psychic work, where he was the first medium to give clairvoyance from a public platform, and he was particularly interesting in his personal reminiscences and experiences, and in his description of the characteristics and temperament of the Icelanders, whom he found to be a very educated and naturally psychic people. Folklore and fairy legend have been handed down from generation to generation, and Spiritualism was very readily understood by them. Mr. Peters will give a third lecture on "Fairies" on February 19th, at the M.S.A. Psychical Research Institute.

CHURCH OF THE SPIRIT, CROYDON.—The annual general meeting of the above church took place on Wednesday, the 17th inst., the minister, Mr. Percy O. Scholey, presiding. In presenting the balance sheet to the members, Mr. Scholey stated that the past year had been perhaps the most successful in the history of the church. They now had the sole use of Harewood Hall, which they had had thoroughly re-decorated throughout. The balance sheet showed a very healthy state of affairs. They had spent about £172 on re-decorating the church, they owned furniture and fittings professionally valued at nearly £300, whilst investments, cash in hand and at bank amounted to about £180. Collections totalled £137 8s., members' subscriptions £71 4s. 6d. Last year Mr. Scholey was re-elected minister for a further period of three years. Mr. C. L. Brown was elected Hon. Secretary and Treasurer; Mr. B. B. Green, Assistant Hon. Secretary and Treasurer; Mr. Lingwood, Librarian, with Mrs. E. Green and Miss Johnson as Assistants; and Mr. Parkes and Mr. F. Cooper, Trustees. The following were elected to serve on the Committee: Mrs. Julie Scholey, Mrs. G. Morriss, Mrs. Sirett, Mrs. P. Bell, Mr. P. Bell, and Mr. G. Morriss. Votes of thanks were passed to the Auditor (Mr. George Morriss), to Mr. Johnson, who has rendered most valuable service as Organist for some fifteen years, to Miss Johnson, his deputys, and the Trustees.

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*I therefore earnestly urge every reader of "Light" to join this Alliance.*

GEORGE E. WRIGHT,  
Organising Secretary.

**ARRANGEMENTS FOR WEEK ENDING FEBRUARY 3rd.**

**TUESDAY, Jan. 30th, 3.15 p.m.** Public Clairvoyance MISS McCREADIE.

" 7.30 p.m. MR. H. ERNEST HUNT. Third of a series of nine lectures on the Subconscious Mind and Mental Processes—(Inspiration. Spenser's "Soule and Forme"—The outer and the inner—Art and its Meaning—"Uninspired" work valueless—Artists as mediums—Conditions of Inspiration—Body, mind and spirit—The Higher mediumship of conscious co-operation).

**WEDNESDAY, Jan 31st, 4 p.m.** Discussion Gathering. Conducted by MISS PHILLIMORE.

**THURSDAY, Feb. 1st, 7.30 p.m.** Special Meeting, MRS. F. E. LEANING, "Faces in the Dark."

**FRIDAY, Feb. 2nd, 3.15 p.m.** MRS. M. H. WALLIS. Trance Address. Questions Answered.

**PRIVATE CLAIRVOYANCE.** On Monday Afternoons at 3 o'clock throughout the Session, terminating on Monday, March 19th, Circles (of seven sitters) will be held. The Circles for Feb. 5th, 19th and 26th are already full. Applications, accompanied by the fee (5/- per sitting), should be made as soon as possible for the other vacant dates. Evening Circles will be arranged if desired.

**BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.**

By H. ERNEST HUNT (Member of Council, L.S.A.) <b>NERVE CONTROL: The Cure of Nervousness and Stage Fright.</b> 128 pages, net 2s., post free 2s. 2d. <b>A MANUAL OF HYPNOTISM.</b> (3rd impression.) Cloth, 132 pages, net 2s. 6d., post free 2s. 9d.
<b>SELF TRAINING: The Lines of Mental Progress.</b> Cloth, 240 pages, net 4s. 6d., post free 4s. 10d. <b>A BOOK OF AUTO-SUGGESTIONS.</b> Wrappers, 64 pages, net 1s., post free 1s. 2d. <b>THE INFLUENCE OF THOUGHT.</b> Cloth, 238 pages, net 5s., post free 5s. 6d.
<b>THE HIDDEN SELF, and its Mental Processes.</b> Cloth, 172 pages, net 4s. 6d., post free 4s. 10d.
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By JAMES COATES, Ph.D. <b>SEEING THE INVISIBLE.</b> Cloth 234 pages, net 6s. 6d., post free, 7s. <b>HUMAN MAGNETISM.</b> Cloth, 253 pages, net 6s., post free 6s. 6d. <b>PSYCHICAL PHENOMENA.</b> 188 pages, net 2s., post free, 2s. 3d. <b>IS MODERN SPIRITUALISM BASED ON FACT OR FANCY?</b> 56 pages, net 2s., post free 2s. 3d. <i>(Valuable works by a great pioneer.)</i>
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